The Congregationalist

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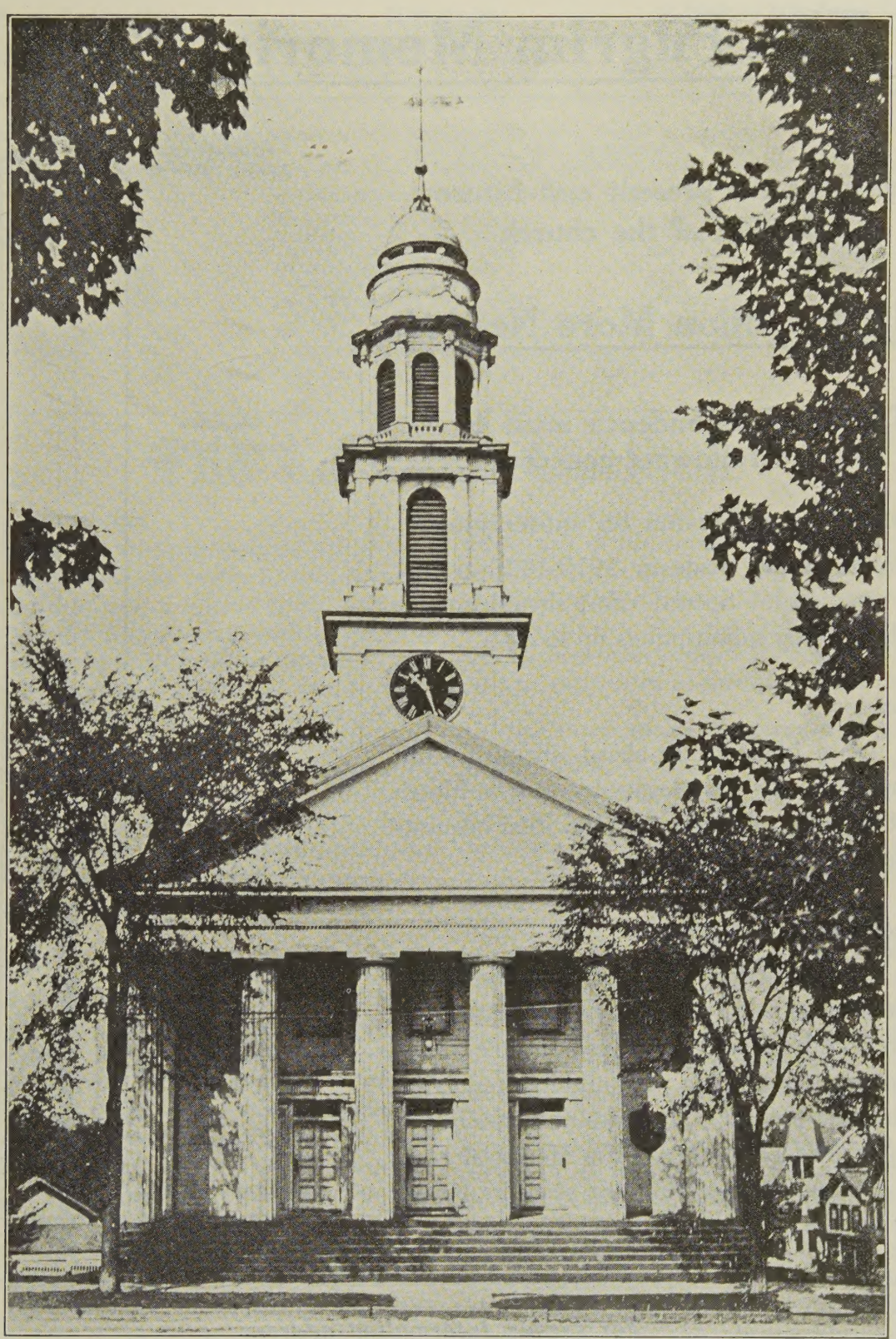

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Of which Rev. Clayton D. Boothby is pastor

INDIA IN THEOLOGY, SOCIOLOGY, AND POLITICS, by John S. Chandler

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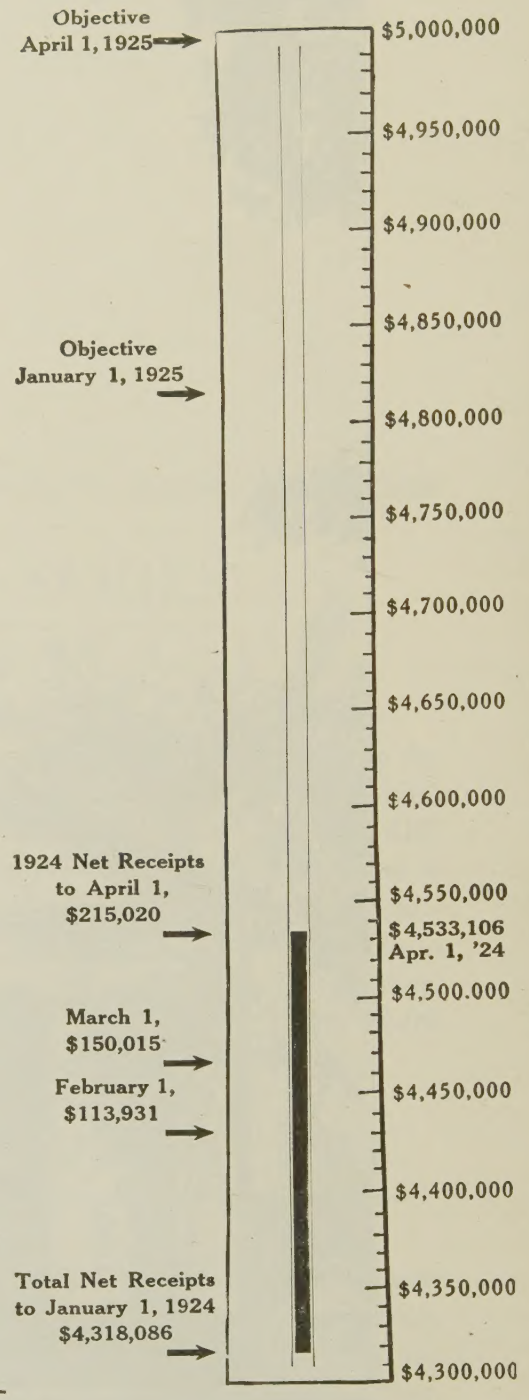

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THE PILGRIM MEMORIAL FUND

CHARLES S. MILLS, D.D., General Secretary — WILLIAM T. BOULT, Financial Secretary

100 East 42nd Street, New York City

The Congregationalist

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The Editorial Outlook

Help the Kumiai Churches

THE appeal to American Congregationalists to help rebuild and rehabilitate the twelve Kumiai (Congregationalist) churches ruined or injured by the Japanese earthquake has brought disappointing results. Less than $5,000 of the $100,000 asked for has been secured. Three other denominations are raising funds of over $500,000 each. The attitude taken by Congress endangers the friendship and confidence between the United States and Japan. A generous response to this appeal to help the Kumiai churches will express the good will to Japan of Christians of America in a practical way that will somewhat offset the harm done by Congress. Contributions may be sent to Franklin H. Warner, Treasurer, 287 Fourth Ave., New York City.

Winning the Fight Against Child Labor

THE prospect of winning the long fight against the evils of child labor grows brighter. Previous child labor measures passed by Congress have failed because they were finally declared unconstitutional. But at last a hopeful movement is under way to amend the Federal Constitution so that Congress will be given the power to limit, regulate or prohibit the labor of children under 18 years of age. A resolution to that effect has been passed by the National House of Representatives by a vote of 297 to 69, or 53 more than the two-thirds required. The affirmative votes included those of 167 Republicans and 128 Democrats; the opposition was from 58 Democrats and 13 Republicans. The opposition, as heretofore has come largely from the South, where strong interests wish to continue the deplorable practice of employing children in cotton mills. The sugar beet sections of the West take a similar stand. The old issue of a state's right to regulate the affairs of the people of a state is involved in this fight, but like other moral issues, when some of the states will not protect their own people from certain evils, in the interests of those people and of the nation as a whole which inevitably suffers with the people of the backward states, justice and righteousness demand that the Federal Government itself should act. The child labor resolution is now before the Senate for action. We hope it will be passed on for final ratification as speedily as possible.

Another International Conference Suggested

PRESIDENT COOLIDGE made an important suggestion in his speech to the Associated Press in New York on April 22, when he proposed another world conference on disarmament. Such action, he said, should be preceeded by the firm establishment of definite settlement of German reparations. Then, the President said, America might be in a position to take the lead in promoting an international conference to continue the work in behalf of permanent peace so well begun in the Washington Conference on Disarmament and the Problems for the Pacific. He mentioned the codification of international law, rules of warfare, the rights of neutrals, and the big unsolved problems of submarines, aircraft and land forces. Every earnest intelligent effort in behalf of international co-operation for the peace and welfare of the world deserves encouragement. Some international students believe that the first and essential need is a conference on economic and financial problems. Surely it would be highly desirable. The important purpose to seek is *conference*. If we get the habit of trying to solve some of the serious international difficulties by getting together and working together we shall soon discover that all serious international difficulties can be solved that way. But we hope the next move may not be too long postponed.

* *

"There's one thing about freedom," Rose Macaulay makes one of her characters say in *Told By an Idiot;* "each generation of people begins by thinking they've got

it for the first time in history, and ends by being sure the generation younger than themselves have too much of it. It can't really always have been increasing at the rate people suppose, or there would be more of it by now."

With the Presbyterians

THE assurance from a Presbyterian minister that "many Presbyterians read *The Congregationalist*" naturally interests us, and it would seem to have confirmation in recent correspondence. Letters have been offered us for publication in which young Presbyterian ministers very frankly discuss the problems confronting evangelical liberals in the present atmosphere, which unfortunately seems so surcharged with the heresy-hunting spirit.

Though we have read these letters with interest, and have valued the light that they throw both on personal problems and denominational affairs, we have not felt justified in publishing them. Reasonable comment upon what is transpiring in a sister fellowship is always permissible in a church organ, but it does not seem either courteous or advisable to open the columns of *The Congregationalist* to controversies that primarily affect those of another polity and historic grouping.

The standards of the Presbyterian Church, and the nature and conditions of assent to them, are primarily matters to be determined by Presbyterians. We, who are outside of that fellowship, are naturally interested in the manner in which such issues are determined. Many of us represent a somewhat sensitive—possibly a squeamish—conscience in the matter of assent to creeds, but we recognize that other men who love liberty and honor, quite as much as ourselves, assume a somewhat different attitude toward historic church establishments and the creeds and standards associated with them. We recognize that just as in the study and interpretation of the Scriptures "the letter killeth but the spirit giveth life" so in relation to the growth of the historic church there is possible a deadness in the interpretation of ancient standards and in the artificiality of assent to them that would destroy all life and progress. Fidelity to the fathers may be so interpreted as to exclude fidelity to the fathers' God.

We of the "free" and "independent" churches are interested, therefore, in the growth of freedom in communions in which historic continuity or some authoritative bond of doctrine or polity has built up a *denomination* as distinguished from a *fellowship*. We recognize that our own type of Congregational life has *fellowship* rather than *denominationalism* as its spirit and basis, but we can see that in the more highly organized communions, as in the free groups, there may be progress toward catholic ends. In fact many of us believe that the highest type of church must come through progress from both directions—an ultimate blending in catholic fellowship where organization would not preclude freedom nor freedom organization.

To this end, while we do not feel at liberty to discuss with full frankness the affairs of another denomination, we do welcome the evidences of the outgrowth of this larger liberty. Its adaptations and its justification in relation to historic and existing standards and authority it is not ours to determine. The process of putting new wine into old bottles, at times, seems a somewhat hopeless task, and we are half disposed toward an iconoclasm that would sweep away obstacles and embarrassments with ruthless hand. But the iconoclast, after all, is an outsider, and the new structure of the church must be built from within. Progress of thought and religion has to be accomplished through a process much like the transformation and reconstruction of a house in which one must live while the changes go on. There must be scaffolding and buttressing, strengthening a part, or introducing a prop while another part is being rebuilt. It is a difficult process and, the observer might say, unnecessary, but often there is no other home for the soul while the changes go on.

So we view with a sympathetic eye the controversies, one might almost say, the crucial conflicts in other religious communions. We are neither censorious, nor contemptuous, and we have no superior attitude to assume. We have achieved a certain liberty for ourselves, but others must achieve liberty in their own way. We are much more concerned with recording the evidences of progress toward that liberty, than with the encouraging of captious criticism.

What is the occasion for all this? The fact that a Presbyterian minister has sent us a copy of the following resolution recently passed by the Presbytery of Cleveland. The fact that such a resolution should be passed *unanimously* by so large and influential a Presbytery as that of Cleveland is a hopeful sign of the times that may well be set in a significant place against the things that sometimes indicate a more discouraging outlook. This is the resolution:

Whereas, There is prevalent in our Church a spirit of unrest imperilling the unity of our Presbyterian fellowship and the progress of the work of the Kingdom committed to us, be it—

Resolved That the Presbytery of Cleveland urges upon the Church a brotherly and tolerant spirit, and commits itself to the freedom of expression of Christian truth, as permitted in the subscription to our system of doctrine, in promoting the undivided work of the Kingdom of our Lord Jesus Christ.

Visitation Week at Harvard

WHEN we first read the program of Visitation Week at the Theological School in Harvard University we said to ourselves, "It's a remarkable program, but how is the School going to live up to a precedent like this in future Visitation Weeks?" It was an impression somewhat confirmed by the program in accomplishment though the writer discovered through such contacts as were possible during busy editorial days that *atmosphere* in a Visitation Week is fully as important as *program*. The home-coming guests of a Visitation Week bring, as well as take away, a certain inspiration; so that the spirit of this gathering was the surest guarantee of what similar gatherings will be in future years.

We are not sure just what is the present status of the unfortunate legal difficulties with which Andover's mission in Harvard so soon was threatened, but as we sensed the nature of this Visitation gathering, and the

whole spirit and atmosphere of the occasion, we could not help feeling that it would be a deep misfortune if anything should happen to prevent so spiritually successful an achievement going on to its full development and attainment. Probably few gatherings could be found marked by so rich a diversity of theological viewpoints and opinions as an assemblage of former students of Harvard and Andover seminaries, yet one was not conscious of lines of cleavage, and a fine harmony seemed to prevail in the dominancy of the quest of truth and of interest in the Kingdom. To the present writer it seemed to presage a coming day when throughout the church, or at least in its more progressive branches, labels will be lost sight of, and partisan and controversial attitudes will be dissolved in a Christian fellowship expressed among its members in mutual respect, mutual confidence, and mutual help toward the understanding and living of truth. It would be indicative of a glorious revival if throughout the churches we could see happening upon a vast scale what was transpiring at Harvard during Visitation Week. The affiliation between Harvard and Andover, at present at least, gives strong evidence of being a going concern, going to some purpose and toward a very worthy goal.

Dean Sperry, in one of the discussions, gave a striking illustration of the meaning of Visitation Week in ministerial and seminary life. He told of going sailing with a highly skilled yachtsman on a thirty-foot Herreshoff, the last word in trimness and speed. On this fully equipped craft, so strongly contrasted with the Maine dory in which he had sailed as a boy, was a white ribbon to indicate the direction of the wind at the deck level, and a blue ribbon up at the mast-head, fifty feet above, to indicate the wind's direction there. To the skillful sailor even this variation was important. In our work-a-day world and tasks, said Dean Sperry, we had only the ribbon at the lower level but Visitations such as this helped to indicate the currents of air upon the higher levels.

Dean Sperry's own personality contributed in no small way to the success of this gathering. Not only has he a wide knowledge of the backgrounds of literature and theology, but he has had a vital personal experience of religion; and like all who have had a religious experience that is genuine and original, not imitative, typical, or conventional, he is able to understand and interpret the experiences of other men. He is given to straight thinking and honesty of speech, and he is as soundly evangelical as he is broad and liberal. He sees deeply into the heart of Jesus and into the tragedy and needs of human life. We do not know the full facts of the situation, but one gets the impression that Dean Sperry in a very difficult task has effected a real affiliation, winning the unified and loyal support of the members of the faculty, the confidence of the alumni of both schools, and the respect and affection of the student body.

The program was much too commanding and extensive to make anything resembling a report possible in the space available in our columns. The four lectures by Principal L. P. Jacks on the Southworth Foundation fulfilled all expectations. Rich in philosophical and religious backgrounds, they were none the less so practically related to the most vital issues of social, industrial, and political life that they attracted a large general audience. For the second lecture on *The Challenge of Labor* a larger auditorium than that of the Andover Chapel had to be sought at the last moment.

A much-anticipated event was the Ingersoll Lecture on *Immortality* by a layman, Mr. Philip Cabot, whose article *The Conversion of a Sinner,* attracted such wide attention in the *Atlantic Monthly* several months ago. The lecture, it may be said frankly, was the despair of theologians, but it was unique in its appeal, and it had its distinctive place as a contribution to that religious revival, which, we agree with Mr. Cabot, is imminent in America, or which is at least eminently possible of attainment along the line that Mr. Cabot suggests—the restoration of personal testimony to its true place in preaching and propaganda.

The courteous and friendly recognition of sister institutions seems to be a worthy feature of Visitation Week in all our Seminaries. The outstanding expression at Harvard of this fellowship of the Seminaries was the place accorded the lecture by Prof. Frank C. Porter, of Yale Divinity School, on *The Historical Jesus and the Religion of Paul.* One hears concerning that lecture high words of praise.

For "Fun" or for Christ?

IF Dr. Frank Dyer, in the figure of Hubert Herring, went gunning for Congregational secretaries with a shotgun, where he ought to have used a rifle, Dr. J. Edgar Park in a recent letter to the *Christian Century,* entitled *Taking the Fun out of Giving,* in attacking "the apportionment plan," may be said to have eschewed both weapons for bomb and shrapnel.

Dr. Park's bomb, we think, has proved something of a "dud." But none the less it was an agency of destruction rather than of construction; and its explosive power was calculated to damage without discrimination, good and worthy things, carefully designed and developed, in the process of destroying other things of questionable value.

Dr. Park it is true, does not directly attack the *Congregational* societies. Some of his most damning accusations of ineffectiveness and incompetency seem, in fact, to be drawn from regions beyond our Congregational borders. But Dr. Park is the distinguished minister of a prominent Congregational church. His criticisms, however he may have intended them, will be inevitably taken as applying to the missionary and educational enterprises of the Congregational fellowship with which he and his church are associated, and with the specific apportionment plan as developed in these particular enterprises.

If Dr. Park had used a long-range gun, or even a close-range gun aimed with discrimination and precision, we should very readily support him in his bombardment. If, for instance, good Congregational money is being raised by the "apportionment plan" to support missionaries in India, or anywhere else, whose vision of their task is indicated by Dr. Park's reference to the missionary, who told in a letter how "all the little girls in her school could repeat the entire text of the Westminster 'shorter catechism' accurately," we should agree with

him that the situation is deplorable. But does Dr. Park mean to suggest, specifically, that such an incident is typical of the American Board, even if, by any chance, a missionary of that Board (as Dr. Park does not imply) could have been the visionless teacher? Is it fair, is it just, to make such an incident a part of a general arraignment that, inevitably, if it has any effect at all, will have the effect of weakening the appeal of that Board to the churches through an apportionment plan, which, after all, is a *method,* wisely or unwisely devised and adopted, and not the legitimate *ground* of appeal? Is the work of men like Hume and Chandler and Fairbank, and lesser heroes who have given their *lives* for India, to be bombed in this fashion?

It is Dr. Park's complaint that what he calls a "mystic doctrine known as 'the apportionment plan'" (but which in reality is a very simple, natural *method* of co-operation and action), has "taken the fun out of giving." The obvious reply is that it has done nothing of the sort. If Dr. Park, or any other Congregational pastor, believes that wealthy suburbanites can be induced to make their expenditures for Christ's kingdom beyond the borders of their own suburb, more co-ordinate with their expenditures for golf and other recreations, by imparting a "fun" aspect to giving, there is nothing, thank God, either in "the apportionment plan" or in Congregational freedom to prevent him making the attempt. If, to take his suggestion more seriously, he is insisting upon the fact that Christian giving must have its solid and natural basis in intelligent Christian information and interest, we should heartily agree with him, but we dare to say that there never was a time when the Congregational societies were endeavoring more definitely and persistently to establish such a basis of interest through education and consideration of the whole Christian task. It may be said, in fact, that the whole aim—we have discussed the matter very fully with some of the most "promotional" of our Congregational leaders—is to develop in the churches a Christian conscience that with open vision and whole heart will respond to recognized needs and sound programs.

If our programs are not sound, let Dr. Park, and those who assume his attitude, be specific in criticism. We are thoroughly convinced that nothing that is not Christian in essence and purpose should have place in the undertakings and enterprises of Congregational churches. But what does Dr. Park mean when he refers to "the complicated organization and the host of institutions" which he says have been inherited from the "well-meaning persons who founded them in the past?" Does he refer to the American Board, or to the American Missionary Association, or to the Congregational Home Missionary Society, or to the Congregational Education Society, or to the other societies under "the apportionment plan?" Does he refer to such institutions as Yale and Harvard and Oberlin? Or does he refer only to such present-day institutions as Northland, Whitman, Drury, etc., which seem to some of us to be expressing in pioneeer regions at sacrificial cost to their responsible leaders, the spirit that brought Yale, Harvard, and Oberlin into being?

If by advocating the "fun" of giving Dr. Park feels that our churches ought chiefly to encourage emotional appeal, the exploitation, where opportunity offers, of one worthy cause without reference to other equally worthy causes in a Christian program, or the emotional satisfaction that makes people "feel good" over giving a little where they ought to have a prayerful regret about not being able to give more, we take our stand frankly against Dr. Park's position; and we urge the rightness of the presentation to the churches of a carefully studied Christian program, in which means and resources are adapted and related to ends. This, we think, with all its possible defects of nature or operation, has been the purpose of "the apportionment plan." It does not, and cannot, take the place of Christian incentive. It is bound to be both inherently, and in ultimate effect, spiritually futile, if not disastrous, except as it is a method operating upon the basis of Christian incentive, intelligent outlook and knowledge of the facts.

There is no particular sacredness or authority about "an apportionment plan." Congregationalists, either as churches or individuals, are not likely to have their liberties, even in the matter of giving, assailed. But is it a fruitless hope that serious-minded Christian people can be brought to systematic and careful study of the Church's benevolent missionary and educational enterprises? Or should we send forth our self-sacrificing workers in home and foreign mission fields, and elsewhere, trusting chiefly to the sporting instinct of the home constituency for their support?

Surely a budget for the expenditures of the fellowship of churches, with reasonable provisions for raising it, is as much justified as a budget with similar methods in the local church. "The apportionment plan" with all associated with it in general purpose and procedure, has involved little more than this. If in conception and outworking it is in any way ineffective and unsound, let us criticize its unsoundness. But is it fair to hurl a bomb of potential general destructiveness?

A bomb, even if it prove a "dud" creates a panicky feeling. We are not averse to criticism; one of the things that the present writer specifically advocated before the Committee that called him to the editorial task was that *The Congregationalist* ought to be as much an organ for discussion and criticism, as for the exploitation, of denominational plans and activities. But surely criticism depends for its value upon the care with which it is exercised and the precision with which it is expressed.

A Prayer and Its Realization

ON Sunday morning, April 6, Dr. George A. Gordon took for his text the same passage of Scripture that he had taken when he began his ministry from that pulpit on April 6, 1884, viz. I Cor. 2: 5, *That your faith should not stand in the wisdom of men but in the power of God.* At the time of preaching this recent sermon Dr. Gordon had no record of the former sermon, nor could he remember the line of thought. A week after the preaching of the anniversary sermon a report of the former sermon was found, as it had appeared in the Boston *Journal* at the time. Both sermons have now been published in one pamphlet by the Old South Church under the title, *The Ground of Christian Faith.* In some future issue we may have occasion to compare these two sermons, each very remarkable, but at present we wish

What Our Generation Owes the Next

A Sermon by Rev. James Austin Richards

Minister of Congregational Church, Winnetka, Illinois

"The fathers have eaten sour grapes, and the children's teeth are set on edge." Text: Jeremiah 31: 29.

THIS ancient proverb is twice quoted in the Bible. Both here and in Ezekiel the writers insist it cannot mean that the guilt of parents is imputed to their children. But although bereft of this application, the saying remains profound and searching.

Of late there has been a lot of blaming of youth, a lot of holding up of hands in horror, a lot of calling across a gulf of misunderstanding. "We never did that when we were young!"—probably as futile a thing as any adult can say. So far as this represents deep concern for youth and a sense of the ultimate importance of character, it is all to the good. But the question has to be raised whether this attitude does not miss the main point after all. It assumes that today's youth are of a different blood from that of their elders, that they are troubled by some new perversity freshly come out of the pit.

Scouts Heredity Argument

I am not prepared to admit any wholesale moral inferiority in the youth of today. Indeed, my own experience would suggest many comparisons distinctly in their favor. But I do insist that in areas of life where the youth of today are slipping you must take more than youth into account. Never mind the old debate whether heredity or environment is the greater influence. For my argument it is enough that between them they hold the field and that youth makes neither of them. Youth surely does not make its heredity, neither does it make its environment.

Influence of the War

One of the commonest devices is to blame the shortcomings of youth on the War. The War is being overworked as an explanation of social phenomena, but that its effect on youth was adverse is beyond question. You cannot wrench millions of boys from home and every natural human contact; you cannot herd hundreds of thousands of girls in factories; you cannot teach youth its one immediate business is to kill, without debasing the souls of the youth. Much of the present immensely lowered opposition to immorality and loss of the sense of the sanctity of life was at least furthered by the War. But who made the War? Not youth. It is the immemorial curse of youth that it must fight the wars that older people make. The guilt of the parents does not descend to the children, but the children have to atone for the sins of the parents just the same. When I see the moral wreckage the War has brought to youth, I still have to say, "The fathers have eaten sour grapes and the children's teeth are set on edge."

"Moral Flabbiness"

The study of cases makes this more vivid and forecasts much of the rest of what I have to say. A great teacher of boys has told of a lad expelled after making a hopeless mess of his school life; whereupon his mother appeared to plead for him, to discourse on his fine nature, to say no one but she had ever understood him, to assert that if people were imprisoned in a burning building he would be the first to rush in to save them. The teacher could do nothing but express his regret; he could not furnish the burning building for the demonstration. But since then he has been asking a question none has been able to answer, "What possible chance has that boy against the handicap of such moral flabbiness in his mother?"

Principal Stearns of Andover tells of another boy dismissed from school for a palpable fault. He was one of three brothers, all star athletes. The brothers rose in wrath and said they would go, too. The Principal acquiesced. The three got part way home and wired father for needed funds. Instead, the father came and met the boys and all four went back to Andover. They filed into the Principal's office. The conversation was something like this: "So you've fired my boy?" "Yes!" "And the other two are leaving with him?" "Yes." "Well, I'm here to say the other two will not leave school, and to say further that if you had not fired the one I'd have taken all three away myself." Another question which has never been answered—Why should anyone wonder that all the sons of that man made good?

Judge Franklin C. Hoyt, through whose court ten thousand children pass each year, says that we are faced not with the problem of delinquent children, but with the problem of delinquent parents. "The fathers have eaten sour grapes, and the children's teeth are set on edge."

Responsibility

But, more positively, what does this generation owe to the next? I have no hopes of giving more than fragmentary answers in a matter where I am myself but a first grade learner.

Of course the first thing we owe them is a full recognition of our own responsibility. The improvement of school education, the lengthening of school hours till they even supervise the play of our children, the most careful selection of the household helpers who share in the care of the children—these are in no sense substitutes for direct, continuous, responsible contact with the children and care for them by the parents themselves. I honor the mother who with three expert maids in the house would as soon have gone without her meals as allow any but herself to give the children their daily baths. The fashioning of the deepest tastes and impulses and "love-images," that will later exercise an imperious control over the whole life and often dictate its whole destiny, begins very early, even in infancy. To vacate one's responsibility then is often to vacate all possibility of ever being real parents at all.

In the second place, we must realize youth's unconscious imitation of us, even of things of which we are unconscious in ourselves. Here is something that should make the strongest man pause and kneel and pray and rise and struggle that his life may be cleansed of its most secret faults. "What you are speaks so loud I can not hear what you say!" How often is Emerson's sentence true in your home and mine! Psychologists tell us that talk and language below the standard are dangerous even in the presence of sleeping children, so unconscious is their imitation. We ought to try to make our children far, far better than we are. But we have no right idly to assume they will be. We must face our responsibility and realize that deeds and moods and attitudes weigh more than precepts, commands, and lectures.

Honesty

That leads directly to the third thing we owe—honesty, scrupulous, comprehensive, pervasive honesty. How little there is of it! At least, how many homes and parents seem to know nothing of it! How many relationships between elders and youngsters are altogether vitiated by subtle dishonesties! A five-year-old stood on her front steps as her parents drove away and remarked, "There go the two greatest liars in the state of Michigan." Why? Because for days they had been promising to take her "tomorrow" and had never done it. What chance was there left for any helpful or happy influence of those parents over that child? Yet have you never risked the same thing? Have you never made threats you had no idea of carrying out, regardless of the fact that thereby you risked pulling down the whole integrity of the moral universe about your child's ears? Again and again, even in Winnetka, I hear parents calmly reporting deliberate untruths they have told their children, because the falsehoods were immediately effective for managing them, without any apparent suspicion that such a course is a sure prophecy of the time, not far away, when they will not be able to manage them at all after the children discover that they are liars. The heart of a child is the keenest detective in the world.

Can't Improve on Truth

Nor does such dishonesty only wreck home relationships. It often deprives the child of that on which all beings have the highest claim—the truth. It is a strange audacity that we should think we can improve on the truth. It is a heinous infidelity, the very sum of all infidelities, that we should distrust the truth. I shall not enlarge on it, but I know and you know that the path of life is crowded with those that were wrecked in youth because when the first questions were asked about how God made us, the sacred functions of the body about the

Pain

By Katharine Lee Bates

Not where the Hanging Gardens
Gleamed over Babylon,
But in the den of lions
The wings of the Angel shone.

Far from the feast where princes
In gold and scarlet trod;
Through the burning fiery furnace
Men walked with the Son of God.

meanings of birth and the way in which God has most obviously bound the generations together, they were met by those who had the audacity to think they could improve on the truth. The questions ought to have been answered in holy and complete honesty. Instead they were met with falsehoods or by an embarrassed postponement and the children were sent to the gutter to learn some truth and more falsehood and to have all the sanctities of life drenched and stained with filth.

It was a child who had been repeatedly deceived who said, "Well I'm on to Santa Claus and now I think I'll look into this Jesus business." I don't remember at all where I heard it, but it comes to me through memory like the wail of a doomed soul. I often paraphrase the words of Jesus, It were better for a man to have a great millstone tied about his neck and be thrown in the midst of the sea than that he lie to a child.

Reality

Close to this is the fourth thing we owe —immediate contact with reality. Parents and teachers often seek a middle course between the spoiling and indulgent attitude and the overbearing and repressive attitude. The way through is suggested by Prof. Edwin B. Holt. He pictures two mothers, both eager to keep their children from getting burned. One sees to it the child never comes near any flames or radiator. The other deliberately brings the finger near enough to feel the heat and understand. The first makes the child's conduct a "function of the mother." The second makes it a "function of reality." Professor Holt prophecies that ten years later the first mother will be a nervous wreck, while the second will be saying, "Johnnie, get the matches and light the lamp and put it on the table." As rapidly as possible, we must pass the stage where our children's conduct is a function of ourselves and make it a function of reality. For the time comes when parents and children must part. It may be by the death of the one or the marriage of the other. Then woe is unto those children if their morality has not learned to stand on its own feet.

Independence

This suggests another point—the need of moral independence. Judge Hoyt says one reason so many thousand children troop through his court is that parents weakly allow their children liberties because other parents do. "Because others do!" Where life is so compact as in Winnetka, how often do we hear that argument and how often do we feel its force? We have no clearer obligation to our children than to train them in moral independence, to bring them some early revelation that a thing is not necessarily wise and right because many do it. And we'd better begin demonstrating this to our children by exercising more moral independence ourselves.

Religion

Finally, we owe it to the next generation to give religion a chance. There is a debate as to whether religion can be taught. It is largely a matter of the definition of terms. Religion cannot be done up in a package like some of the facts of history and handed across the table as one passes the salt. But religion can be revealed. It can be given a chance. Youth can be exposed to it. There is something very moving in the unanimity with which parents want their children to be religious. There is something equally alarming in their common failure to face their own responsibility in the matter. There is no place like home for the catching of religion. There are none like parents to expose the children. Religion is the most precious thing in the world, the most protective, beautifying, fertilizing, creative, joyful. To how much of its contagion is a child in your home exposed? Is it exposed there to the greed of things, to the ambitions of social life, to all the clamors and hastes of these modern days, but not at all to religion?

Compare this home to the home with the true religious spirit. That spirit may find partial expression through grace at meals and family prayers. It will certainly find expression through frequent religious conversations, constant references to religious ideals and standards, reasonable participation in religious activities, and a sense that all life is bathed in God.

To be reared in such a home is the very first right of every child. We owe it to the next generation to see it is reared in such homes, with those who face their responsibilities, realize youth's unconscious imitations, are honest, are real, are morally independent, and give religion a chance. Then men shall no more say, "The fathers have eaten sour grapes, and the children's teeth are set on edge."

Parables of Safed the Sage

The Parable of Assisting the Burglars

It hath been the custom in our home that the Children should put on their Nighties and kneel down at the knees of Keturah and say their Prayers before they went to bed. And this I did also at my mother's knees, and likewise did Keturah at the knees of her mother.

And our children said each of them, Now I lay me, which is a Poem that some silly folk think is unsuited to Modern Children. But if they will bring up any better Children on their milk-and-water stuff than were brought up on Now I lay me, I shall be glad. But after they had said Now I lay me, each one of our five children would say a Prayer of his Own. And they prayed each one after his or her own heart. And there are few finer memories to me and Keturah than our Five Children in their nighties all offering their Evening Prayers. And however much their prayers were unlike those of Grown Folk, Keturah reproved them not. For those folk are wrong who would say unto children, Unless ye become as Stupid and Commonplace as Grown Folk ye shall not enter into the Kingdom of Heaven; for the dear Lord Jesus said it just the other way around.

Now there was one of our sons who was always finding Lame Dogs and bringing them home, and he prayed ever for the Birdies that get Hurted and for the Dogs that go lame and have none to help them, and for all men and women and children who suffer.

But now and then as he prayed, he remembered that many of the folk who suffer, bring their suffering upon themselves by their own folly and sin. And with them in mind, he would end his prayer, saying, And I can't help the Burglars, and Amen.

The years have come and gone, and I have looked out over the world, and have often found relief in the same Disclaimer of Responsibility. And I say, O Lord, thy judgments are true and righteous altogether, but there is much in this world that is Mighty Perplexing. Sin and Folly account for most of the pain in this world, but not all; and if Thou, Lord, shouldest mark iniquity, who should stand in thy sight? I have been Praying and Boosting and Uplifting and Reforming for a Good Long Time, and the job seemeth as big as ever. Lord, there cometh a point where I am not able to Assume Responsibility for all that happeneth in this Mixed-up World. Still do I pray for the needy and the sorrowing and the sinful. Still do I count a part of mine

(*Continued on page* 607)

India, in Theology, Sociology, and Politics

A Veteran Missionary's Interpretation of Present Conditions

By Rev. J. S. Chandler, D.D.

IN heraldry a couchant lion is one that is in a lying posture, but with head up. It is wide-awake. So with Indian theology just now; it is quiescent, but holding its own.

Theology Couchant

A recent public lecturer described a visit he had made to the Monkey Temple in Benares and the bad manners displayed by the monkeys therein when they were being fed. This led him to take up the South Indian theory of "Monkey Theology," as he called it, in contrast with "Cat Theology." He condemned the monkey mother as having less love for its little one than a cat mother had for its kitten, because the monkey left its little one to cling for itself, whereas the cat carried its kitten.

Neither "Cat Theology" nor "Monkey Theology" has anything to do with manners. If it did there is no reason to extol the manners of a cat as compared with those of a monkey. Cats can be as vicious and savage toward each other as monkeys.

Nor does the young monkey receive less love and concern from its mother than the kitten. One who has the chance to observe both cats and monkeys from day to day will find it hard to distinguish between the mother love in the two animals. Let a dog attack a mother monkey with its young nearby, and it will fight off the dog as fiercely as any mother cat would under the same circumstances.

The mother cat carries its kitten holding it by the neck, whereas the mother monkey carries its young by letting the young one hold on to its body underneath. In being carried the young monkey is just as safe as the kitten. If anything, it is safer. The very Tamil term to describe the young monkey's hold means "firm grasp." While a mother cat labors to convey a half-grown kitten out of danger on the ground, the mother monkey freely runs along the ground to a tree, climbs to the uppermost branches, and silently leaps from bough to bough as it disappears in the tops of adjacent trees, the little one with its "firm grasp" clinging in comfort and safety to its mother's body. In many years I never saw a young monkey lose its grasp, but I have seen a mother cat stop and put down her kitten to get a firmer hold.

Ramanuja was the leader of the Vaisnava sect of Hindus in South India in the twelfth century of our era. In the following century his followers divided into two sub-sects on the question, as Farquhar expresses it, "of the influence of divine grace on the soul." Both sections held the doctrine of *bhakti* (loving devotion) and *prapatti* (surrender).

But the *Vada-galai* (northern branch) emphasized the surrender as "co-operative," illustrating the hold of the soul on God by the hold of the little monkey on its mother's body. This teaching was known as the "monkey-hold theory."

The *Ten-galai* (southern branch), on the other hand, emphasized the surrender of the soul as "passive," as an involuntary resignation to the irresistible grace of God. They illustrated the hold of God on the soul, by that of the mother cat on its kitten. This was known as the "cat-hold theory."

If comparison is to be made, should we not assign a higher place to the theory of co-operative surrender to the grace of God, as in the monkey-hold theory, than to the involuntary surrender to the irresistible grace of God designated by the cat-hold theory? At least we can accept both theories as containing truth. The soul does cling to God, and God does sustain the soul. As Moffatt translates Philippians 2: 12, 13, "Work all the more strenuously at your salvation with reverence and trembling, for it is God who in his goodwill enables you to will this and achieve it."

Sociology Passant

In heraldry a lion passant is one that is on the move, head up and one foot elevated. That fairly represents the social reform movement in India at the present time. The social reformers are keeping before the Indian public the need of reform in regard to baby welfare, child marriage, child widows, illiteracy of all, especially of women, ignorance of priests, untouchability of 60,000,000 Hindus, and kindred subjects. Every year a Social Reform Congress is held in the shadow of the National Congress, because the same housing arrangements can be utilized, and attendance of many members of the National Congress can be secured for the meetings that follow. Of late another Social Reform Congress has been organized independently of the National Congress. This indicates partly an increase of momentum of the spirit of social reform, but also an unfortunate division in the ranks of the reformers.

Baby mortality is so great in India that last year Lady Reading expressed a desire that a National Baby Week should be organized in as many states and cities throughout India as possible. As a correspondent of the *Times* of India says, "Lady Reading's scheme has gripped the public imagination more successfully than a good many other movements of this universal character which have been attempted for a long time."

Baby Week was instituted on Jan. 21 in Bombay, Poona, Jodhpur, Delhi, Bangalore. and other places. It included Baby Competition and a Child Welfare Exhibition. All races and creeds are interested in babies, and this widespread interest was evident in the diversity in the crowds present—at the opening exhibitions. Working women are very apt to ruin the health of their babies by drugging them with opium. In Bombay an opium-fed baby was brought in, both to show it suffered from the drug and to demonstrate the treatment necessary for it. And among other evils exposed was that of fly-borne disease.

The Indian National Social Conference, which followed the National Congress at Cocanada, passed six strongly worded resolutions demanding the abolishment of: (1) the caste system, (2) the custom of treating certain castes as untouchables, (3) all invidious distinctions between the two sexes, (4) injurious marriage customs, (5) "the custom in certain Hindu castes under which the women do not marry but are dedicated to an immoral life as *Devadasis*," and (6) the use of intoxicating liquors and drugs except for medicinal purposes.

The accomplishment of any one of these reforms would mark a wonderful change in the country; that of all of them would work a revolution. But the forces of conservatism in age-long customs, ignorance, poverty, religious and financial interests, and inertia with reference to four evils described as "debt, disease, drunkenness, dirt," make progress in any direction slow.

Agencies for social reform are limited in their opportunities for work and influence by the linguistic divisions of India. J. A. Richey, educational commissioner with the Government of India, in his quinquennial review of the progress of education in India (1917-1922), speaks of India as "a land with 140 vernaculars." Add to this the illiteracy in any or all of these languages and it is plain that time is an element of major importance in all reform that goes down to the bottom of life and habit and sentiment in this great country.

Politics Rampant

Heraldry's lion rampant stands reared up in a threatening attitude, representing, not necessarily progress, but rather obstruction, if not destruction. The Right Hon. V. S. Srinivasa Sastri says with reference to the last move of the Swarajists in the Central Provinces Legislative Council, "the majority would appear to intend to show only how they can destroy."

The rampant claim of the Swarajists just now is that they are ready for immediate and full home rule, that the period of ten years' probation running until 1929 has already become obsolete, that the Commission to be appointed in 1929 should be appointed now, and that the purpose of the Commission should not be to test the working of the present Reform, but definitely to end the Dyarchy now existing and pass over the Government into the hands of the Indians. And the majority of the people seem to agree with them.

There is, however, the great mass of "Untouchables," as they are called, numbering about one-fifth of the people, that has been stirred to a new life and that is making itself felt, which declares that the interests of the depressed classes are not safe in the hands of so-called high caste officers. For this reason the presence of the European element with full enjoyment of its rights and privileges is badly needed for a considerable time to come." These words are quoted from the testimony of

Babu Nirod Behari Mullick, Vakil (court pleader), a representative of the depressed classes, in Bengal before the Lee Commission. Testimony was given to the same Commission by two representatives of this community in Madras. One considered the reforms premature, and warned "that unless caste Indians hasten to ameliorise the conditions of the backward communities, advance toward self-government would have to be very slow and not as quick as educated Indians make it appear." The other declared that Indians did not possess in sufficiently large volume and strength "a group of characteristics which must be found in those vested with authority," viz. the sense of fairness, equal distribution of power, annihilation of all disabilities, tolerance, sympathy with the weak and depressed, and love of ordered freedom.

An important factor that affects the political preparedness of India is the economic situation. An Indian Economic Conference was held in Bombay in January. The chairman, Sir M. Visvesvaraya, in urging the various steps necessary to "mould" India's economic destiny, called attention to the following facts, among others, viz.:

That the growth of Bombay as a great commercial center was primarily due to the stable conditions built up by British rule;

That the average expectation of life in India is 24, against 45 in Europe;

That less than six per cent. of the population is literate;

That the average monthly income is five rupees ($1.50) per head;

That the general economic position of India may be summed up in the words, ignorance and poverty;

That India exports raw cotton for *Rs. 40 crores* (123 million dollars), and cotton manufactures for *Rs. 13 crores* (40 million dollars), *53 crores in all* (163 million dollars), whereas she imports cotton piece-goods for *Rs. 60 crores* (185 million dollars), e. g. at a loss of *Rs. 7 crores* (22 million dollars).

The illiteracy of the electorate among a people that can show only 72 literates per 1,000, constitutes a grave problem for the politicians. Seven out of the nine provinces have passed acts for the introduction of compulsory education but they have thus far been inoperative. In fact the quinquennial review, referred to above, "does not disclose much change in the content of primary education, nor, taking India as a whole, does it record any general advance in the battle with illiteracy."

A quiet general advance is certainly taking place, but there is much reason for taking the whole situation into view. If the lion rampant is to be the controlling influence, then more disturbance will prevail wherever the Swarajists gain a majority, as they have in the Central Provinces Legislature. But there are indications that even they are not going forth merely to obstruct and destroy. In other parts of India the assemblies and councils are functioning normally with minorities of the Swarajist party in all of them.

The release of Mahatma Gandhi was a gracious act performed at a propitious time. It is to be hoped that all parties will be able to approach each other in a spirit of co-operation.

Changing Views and Unchanging Beliefs

A Veteran Minister's Adventures in Conservatism and Liberalism

By Rev. R. T. Cross

I WAS brought up in the common orthodox belief of seventy-five years ago, but of the "new school" type rather than the "old school." It was a moderate form of Calvinism. The influences at Oberlin, where I studied, especially President Finney's sermons, were of the progressive new school theology for that day, but most decidedly evangelistic.

When I was a boy I got hold of Calvin's *Institutes*, a ponderous book in my father's library, and read some of his strong statements about original sin, man's inability to repent, etc. I took the book to my father and told him I did not believe those statements. He advised me to wait until I was older, which was perhaps good advice for a boy of twelve or fourteen. I became older and am now old, but I have never been able to believe in or to preach the Calvinistic theology. When, in 1868, I applied for a license to preach I was closely questioned along those lines and secured my license by a majority of one.

I have always preached that sin was a freewill act, a transgression of the law of love, and that men can and should repent of sin, that, feeling or no feeling, their immediate duty is to turn from their evil ways and put their trust in Jesus Christ who died for all men.

The Older Heresy, the New Orthodoxy

When the new school views became common in our churches and some preachers and writers began to go far beyond them, then I found myself becoming more conservative. To a certain extent it is true that what we called "new school" in those days is now regarded as old school and very conservative. In one church, since this century began, I was regarded as a misfit because I preached such old-fashioned theology as in my youth was regarded as being hardly orthodox.

In some things my views have changed. I believe in the Bible but not in its verbal inspirations. I believe that it speaks to us with authority, even though it be only the authority that comes from the facts of its history and influence in the world, and in the fact that so many good people, that good people as a rule, have believed in it. The lifelong belief in it of my good father and mother ought to give it some authority for me.

When I was a boy I believed in the twenty-four-hour six days of creation. President Hitchcock of Amherst, a geologist, believed in them. I read his book and accepted his views. But I read more books on geology and soon gave up that theory, as he himself did, and accepted the explanation that each day stood for a long period.

When a boy of fifteen I sat, convalescent from illness, in Professor Morgan's study at Oberlin (I was boarding in his family) and heard him and Professor Ellis, a new professor then, discuss the days of creation and agree on the long period theory. Of late years I have been content to accept Henry Drummond's description of the first chapters of Genesis as "a sublime poem on creation."

The Evangelistic Atmosphere

I can believe in a new theology that is born of genuine revivals and that flourishes in an evangelistic atmosphere. I can even believe in statements that on their faces appear contradictory, assured that somehow they can be reconciled, though I may not at once see how.

I believe in Bible words and phrases, especially those of frequent occurrence there, and that have been used by many generations of believers. I am not afraid of the words: sin, conviction, conversion, the new birth, consecration, sanctification, confession, holiness, back-sliding, lost, or even of the word hell. It stands for a dread reality of human experience, here or hereafter, or both. Many people are in hell here in this world and many do not seem to know it. I accept Whittier's lines as my definition of heaven and hell:

> Alone, O love ineffable,
> Thy saving name is given:
> To turn aside from thee is hell,
> To walk with thee is heaven.

I used to accept a very common belief that the world would come to an end in some great cataclysm, that Christ would appear again in bodily form, that then there would be a judgment day and the destiny of every person fixed then for eternity. But a careful study of what Christ himself taught about the future, in the light of the highly figurative Oriental language with which he and other Bible writers clothed their thoughts, convinced me that God will not literally burn up and destroy the earth and the wicked, but that the judgment and the resurrection will be at death for each person, and that Christ's coming, his "parousia," or presence, as it literally means, has already taken place, but that he comes, has come, will come, and is forevermore coming. More and more I have come to put the emphasis where Christ put it, on the Kingdom, which he and his disciples announced as at hand, and for whose coming and completer coming he taught us all to pray.

Like many elderly people my beliefs are more fixed about some things, and more

plastic about other things than they once were. I read my Bible now, not in a critical way or for homiletical purposes, but as bread for my soul. I have enough passages marked in it that give me joy and gladness and confidence, so that I need not trouble myself about the things hard to be understood.

My creed is made shorter by leaving some great words, like God, Bible, etc., open to different honest definitions and interpretations. But on the other hand it is made longer by adding many specific things and persons not usually put into creeds. I have no sneers or disparaging remarks for theology. It is the king of all the sciences, the science, or logos, concerning God, even as astronomy, the science of the heavenly bodies is the queen of all the sciences. I believe in beliefs, or creeds; we all have them, and I believe in believing some things very confidently, even unto dying for them. To believe in Christ is a work, one of the works of God, as Christ declared.

Our Hymns Our Best Creeds

I think the church's hymns are her best creeds. The fact that a congregation made up of many different denominations can sing together for hours out of any common hymn book is good proof of the substantial unity of belief of all the churches on the things that are fundamental.

There is no law against making creeds. Let me attempt to state mine. Doubtless it is imperfect but I would fain think that a great host of good people can join with me in repeating it.

I believe in God. I believe in the Bible as the word of God and in nature as God's other Bible. I believe that God, the supreme person and power of the universe, is love. I believe in Jesus Christ, God's son, the expression of God's love and wisdom, my Friend and Savior. I believe in the Holy Spirit. I believe in prayer and in both its objective and subjective results. I believe in worshipping God in my house, in God's house, and in God's great out-of-doors. I believe in Christ's atoning death and in the power of his resurrection.

I believe in the local church, composed of the confessed followers of Christ, in the fellowship and co-operation of such churches, and in the church universal, and I believe, oh, so strongly, in the Kingdom of God, the Kingdom of righteousness, peace, and joy in the Holy Spirit.

I believe that Christ has come, has come again, and is forever coming. I believe in his final victory over the kingdom of darkness. I believe in the judgment at death, and in the resurrection at death, not of the earthly body, but of the dead in the spiritual body.

I believe in a perfected humanity and in a new Heaven, and a new earth wherein dwelleth righteousness. I believe in heaven and in hell. I believe that I am in heaven now, in changing degrees, so far as heaven is in me. I believe that virtue, holiness, love, giving, forgiving, self-sacrifice, doing good, and all the Christian graces, are in themselves their own reward. I believe in love as the supreme duty and privilege of every soul made in God's image.

While I believe in the Bible as a whole and in a general way, I especially believe in the Law of Love to God and man and to all of God's sentient creatures, in the Ten Commandments, in Psalms 1, 19, 23, 32, 34, 37, 46, 51, 72, 90, 91, 103, 119, 121, 145 and 147, in the book of Proverbs and its personified wisdom, in Isaiah 53, 55, 58, 61 and 66, in Malachi 3, in the Sermon on the Mount, in John 3: 16 and 17, in Romans 8, in Acts 2 and 8, in II Corinthians 8 and 9, in I Corinthians 13 and 15, in Hebrews 11, in the messages to the seven churches and in Revelation 21 and 22. Other portions of the Bible I believe and delight in but in these I find great fullness and sufficiency.

I believe in the prophets and apostles and martyrs of olden times and in those of modern times. I believe in Moses and David and Isaiah, in Paul and Peter and John, in many Johns, including John Brown and John Muir. I believe in Augustine and Luther, in Watts and Whittier, in Bunyan and Wesley, in Finney and Moody, in Beecher and Fanny Crosby, in George Washington and Abraham Lincoln, in Theodore Roosevelt and William J. Bryan. I believe in good people everywhere and especially in those who make good. I believe in the boys and girls, in home, wifehood and motherhood, and, very humbly and with many qualifications, I believe in myself as a child of God and an heir of eternal life.

Twinsburg, Ohio.

Governor Sweet on Peace

On a recent visit to New York, Governor William E. Sweet of Colorado was invited to deliver an address before the Foreign Policy Association. It was an interesting array of people at the speakers' table—Norman Hapgood, Glenn Frank, Sidney Edward Mezes, Herbert Bayard Swope, Miss Ruth Morgan, and other notables. Mr. James G. McDonald presided. The radio age in which we live was evidenced by the row of instruments on the table opposite the presiding officer and the speakers of the day. So the words of Governor Sweet were heard not only by the eight hundred guests present in the ballroom of the Astor Hotel, but his message also went out "on the air." Noted always for his directness and pungency of style, the Governor of Colorado plunged into his subject without delay:

There is one thing stronger than armies, an idea which has come to its time. . . . The hour is come for peace. . . . It is time for the United States to lead. . . . The platform of the Democratic Party should contain a Peace Plan. It should endorse the Permanent Court, and provision should be made for the freest discussion of all international questions. . . . Here are a few considerations:

1. War will not be abolished by its excessive cost. Prior to 1914 it was the common observation among people of all nations that we never again could have war on a large scale. As we have seen, however, excessive cost did not prevent war.
2. The cost in lives will not hold back nations from war. Witness the ten million killed and widows and orphans and people diseased without number.
3. Nor will nations be held back from war by inventions to make war more terrible and hideous. Witness the engines of destruction, poison gas, etc.

If the above be true, what is left except that war shall be outlawed? It should be abolished. There should be an international agreement among the nations against war even as we now have an agreement against individual force. Nations want first a forum in which all matters of internationalism can be discussed, and then a tribunal for final decision. This accomplished, nations will abide by the public opinion of the world. War would thus be outlawed. We cannot live unto ourselves. When we loan money, our isolation is past. No longer can we say "America First," but rather, "America and the World." We cannot be patriotic Americans unless we are good world citizens. It is possible for America to light the torch and pass it on to a new world civilization.

Governor Sweet has been mentioned as a possible candidate for the Presidency on the Democratic ticket. In the light of that fact, the above discussion of world opportunities and responsibilities has more than ordinary significance. F. L. M.

Southern Wisdom

By Margaret L. Dodge

Atlanta is experiencing the preliminary skirmishes of the theological battle, with the Southern Baptists as the advance guard of the Fundamentalists. At present, it is a one-sided affair, perhaps because the liberals of the city are more concerned with a constructive program than with futile debates. Perhaps, too, the so-called Modernists have more tolerance, more desire to grant to their opponents the liberty of conscience they exercise for themselves.

So far the Baptists have appeared much like the man in the following story:

Once upon a time a well-fed, satisfied citizen, in his daily walk about his comfortable farm, came upon a starving boy, shivering under the hedge.

"Are you hungry? Come with me. I have foods of all kinds in abundance. I will share with you gladly."

The hungry boy follows the kindly man across the lawns and into a spacious dining room. There a table is spread with delicious and elaborate foods of all kinds. Upon one end is set a pitcher of milk and a plate of fresh white bread. The child rushes to the one food he knows, and puts out his wasted hands to seize the bread.

"Stop! Stop!" cries the charitable man. "Do you scorn my finer foods? You shall not have bread until you have taken of the salads, the desserts, the beverages. Unless you eat of them first, you will be unable to digest the bread."

And the poor child is obliged to eat of foods alien to his stomach, unessential to his life, before he can have the one thing his hungry body craves, the one essential food.

The Virgin Birth, Miracles, Physical Resurrection—"I am the Bread of Life."

My cook is a typical South Georgia darkey, shiny black as to skin; but shiny white in her soul, and possessed of the usual natural wisdom of the uneducated Negro.

Yesterday I asked her what she thought of the debate about fundamentals.

"Law, honey, I calls it foolishment, and no ways becomin' to de chillun of de Lawd. Religion's sorter lak yo' cloes. One laks one style, one laks anudder; but ev'y body

got ter have *some* kinder cov'rin' ter wrap deyselves in. An' religion's what we uses ter wrap our po' nekked souls fum sight, till de day we stan's befo' de Lawd. Den *he'll* pervide robes o' glory, *pervidin' we's* bin kin' an' lovin' in dis worl'."

The plumber is a grimy fellow, and he smokes a vile pipe; but he, too, is a wise person. If the opposing theological groups of the city hold open forum, I shall suggest that he be allowed to reply to *both* sides.

"Yes'm, I was raised a Babtis', an' I marries me a Meth'dis' wife; an' it looks like the chil'ren take to bein' somethin' else. My grown girl, she's a member down to the Christian church, and the baby, she goes to the Presbyterian church on the corner below us. But I ain't worrin' none, s' long's they keep *headed* in the right direction. 'T may take some of us a little longer, accordin' to *how* we travel; but I sorter think we'll all find the good Lord awaitin' when we do git there."

Did not a wise man say, long, long ago, "Except ye become as a little child?"

Atlanta, Georgia.

Ting Shu Ching

A Leader of Young China

By Anna Lane Wilson

SHE began in a little Chinese courtyard—drab dirt ground, drab mud wall, drab sun-baked brick house with its paper windows and dim interior. It was one of many in a drab town on an utterly drab plain, Lintsing on the Great Plain of Shantung. There seemed every reason to expect that her life would be as drab and cramped as a girl's life in that town had always been.

But it was there that an American Board mission station was established, staffed by a little handful of white people with their Chinese co-workers. In this station was a little school, and to this school went this little girl with long, thick braids, black eyes and clear olive skin. Her feet were never bound, though she lived in a land where she probably had never seen a woman walk naturally. One wonders how she was ever allowed by her people to take her seat in that school. It was one of the exceptions to the drabness of events on the Great Plain.

After this there was Bridgman Academy in Peking waiting to receive her, and here Ting Shu Ching walked and worked with other girls in the beautiful American Board compound. No drabness here, for China's capital flares often in the red light of war, and her yellow tiles always gleam in the peculiar brilliance of the Chinese sunshine. After that came Yenching College. It was then a small institution, meagerly equipped, but largely endowed with loyalty and hopes, and it was rich in the possession of a great woman at its head—Miss Luella Miner; and Ting Shu Ching learned large lessons here.

Lessons learned and a course ended, and where do we find her? As teacher, as Y. W. C. A. worker, she gathered experience in a world more new to her than Virginia was to Captain John Smith, for a new order of life was being inaugurated and things did not "stay put." She matured into a tall woman of great charm and dignity, and an executive of rare energy and tact. When the city Y. W. C. A. in Peking wanted a head secretary, it was she who filled the place, with a staff of white and Chinese secretaries under her. Whenever there was any committee to lead in international or other large movements, she seemed to be most often included. When the great World's Student Christian Federation Conference, bringing delegates from thirty-three nations, met in Peking, she was one of those who shared the burden of the local arrangements and was one of the few Chinese who appeared on the program.

When the National Christian Council, with its thousand delegates, assembled in Shanghai in 1922, it was a moment of great stress and anxiety with every possibility of disruption. There had never been such a gathering in China and surely there had never been such issues at stake. It was thought that woman's work must be given its place, and China was scanned for speakers who were of the caliber

TING SHU CHING AT RIGHT

At the National Y. W. C. A. Convention at Hangchow, China, in October, 1923, the three chief leaders of the Conference were graduates of Yenching College. From left to right: Miss Fan Yü-Jung, only woman general secretary of the National Christian Council; Miss Ruth Cheng, professor at Yenching; Miss Ting Shu Ching, secretary of National Y. W. C. A.

that could address an assembly of that kind; and our same Miss Ting was one of those chosen.

Then when the sudden death of the American General Secretary of the national Y. W. C. A. left their headquarters prostrate and a Chinese woman was eagerly sought to help in that great need, Miss Ting was called away from her urgent need in Peking to the still more urgent one in Shanghai, in the national office. The last word from China brings news of the first National Y. W. C. A. Conference ever held there, and it is not with surprise that we note that Ting Shu Ching was the executive secretary for the session.

These positions are not honorary. They involve the most tedious, discouraging labor, and can be filled only by able leaders who have a rare combination of devotion and ability. Such a leader is possible today because when she was that little girl in drab Lintsing, there were those who had faith in the womanhood of China, and some sent and some went and some opened the way. But now the burden rests most heavily not on the senders or the messengers, but on these fine-spirited young people who are working out the problems of their own race; and that, of course, is a part of the whole problem of humanity.

Congregational Cottages at Claremont

By Rev. William Ewing, D.D.

Nine years ago a company of earnest people in Claremont, Cal., inspired by Miss Mary Porter, a veteran missionary of China, and encouraged by her generous gifts, those of Mrs. Helen Renwick and others, established homes in Claremont especially for foreign missionaries on furlough. Rev. W. C. Merritt became secretary, and largely through his devotion a greatly appreciated service has been given to a noble company of missionaries needing home and rest.

In addition to sustaining the work, the directors secured valuable real estate, two attractive cottages, and funds for two more, one in memory of Madam Susan Blaisdell, mother of the president of Pomona College; and another provided largely by gifts from Hawaii.

The success of the past indicated that a much larger service should be undertaken. The genial climate of Southern California, and the rare intellectual, social, and spiritual environment given by Pomona College made Claremont an ideal place for ministers and missionaries or members of their families in need of homes for a short or long period. To furnish these the directors have purchased a tract of twenty acres of land beautifully situated in the city of Claremont.

It commands a wide view of the Pomona Valley glowing with fruit and blossoms all the year, and a beautiful range of mountains to the south, while the snow-capped Sierra Madre range towers majestically to the north. With great generosity the people of Claremont have undertaken to raise the money to pay for the land, and with good prospects of success. It is proposed to erect homes for ministers and missionaries of the denomination, at home or abroad, who after faithful service are worthy of rest or comfortable retirement.

The effort is receiving the encouragement of officers of the American Board, the Board for the Pilgrim Memorial Fund and Ministerial Relief, the Southern California Conference, and other national and state organizations. It is hoped that all the states may be interested and that a number may provide one or more cottages available for veterans of their fellowship.

The members of the old organization are earnestly studying how they may best shape the new organization to serve the denomination and be directed by it.

The new name has not yet been decided and suggestions will be gladly received.

The Presbyterians have recently appointed a committee to raise $500,000 toward providing 200 cottages for a similar purpose, somewhere in California. The ideal location and the splendid beginning which has been made at Claremont gives promise of helping to carry out the high purposes for generous treatment of Congregational veterans so well forwarded by the Pilgrim Memorial Fund.

Youth's Response to the Mind of Christ

From an Address at the National Council

By Rev. Francis E. Clark
President United Society of Christian Endeavor

MANY superficial and pessimistic statements are being made in these days about the revolt of youth from the paths of propriety, morals and religion. The toddling girl in the nursery who addresses her learned father as "Old Bean" is thought to be a sign of the times. The cigarette-smoking young women in the restaurants, or those on the street painted to resemble corpses, with a hectic flush on either cheek; the bold, bedaubed, betrousered creatures whose sex can only be guessed; the stories of "petting parties"; of flasks of "booze" in the hip pockets of our young men; of hard liquor carried by the trunkful to college commencements and junior proms by young women—all would incline us to believe that the Devil is in the saddle, or, to speak in modern fashion, at the wheel, stepping on the accelerator, and driving our young people to destruction at the rate of a mile a minute.

I do not believe that the reckless, God-defying minority, however vociferous, represent our young people, any more than the 85,000 people who paid a million dollars and a half to see a brutal prize-fight, represent the American people in general.

This cheerful belief is based on experience and on my steadfast confidence in the perpetual winning power of Jesus Christ over the hearts of the young. If you will suffer a word of experience—since the War I have visited young people in great gatherings on two visits in a dozen different countries of Europe, in Mexico, Canada, and in most of the states of the Union, and I have never failed to find throngs of young men and women, often numbered by thousands,—bright, intelligent, fun-loving, sometimes boisterous young people, but young people who were also serious-minded, and thoughtful concerning religion, and in their outlook on life. I find them in increasing rather than diminishing numbers, and I believe that they, and not the flappers of both sexes, represent the average boys and girls, the average young men and women of our country and the world.

Their names are not found in the headlines of our daily papers, for we must always remember that exceptional sins and follies naturally crowd out from the news columns mere unselfish goodness. Respectability, honesty, and conscientiousness are no match on the front page for recklessness and rascality. Why not judge the morals of the day by the millions of young people who work hard in school or in business, who do not look down upon the Sunday school from a superior height, and who, this very summer, have flocked in vast numbers to hundreds of religious gatherings to refresh their souls, as well as to exercise their muscles and to enjoy the fellowship of those like-minded?

Adolescence is no mere psychic phenomena, it is no abstruse sex complex. *It is the age of God.* It is his design and everlasting purpose and will, to speak to every young heart, before it is too late; to give every one his chance when it will be easy to take the right-hand road that leads to life everlasting.

Men and women, parents, teachers, pastors, Oh, make the most of it! Time and eternity are at stake for these young people. This is the time of times to present the attractiveness of Jesus Christ, for with every fiber of their being they are feeling after God, if haply they may find him. This is the time when the ever-seeking God is in a peculiar manner seeking them.

Why do they thus easily respond to the mind of Jesus?

Because he is the most *natural* of men, and it is natural for unspoiled souls to turn to him. None are more quick to detect false assumptions or to resent unnatural poses than young people. The conceited youth soon becomes the butt of his companions. The young men and young women who put on "side" are soon detected by their associates and are shunned or ridiculed. Jesus Christ is the very embodiment of naturalness. He mingled with all classes and conditions of men, naturally and easily, as man with men. Think how he called his disciples to him. He donned no priestly robes. He simply said to the fishermen, "Follow me, and I will make you fishers of men"; to the little publican in the tree-top, "Come down, for today I must abide in thine house." He strikes no false, unnatural note. He never seeks to hypnotize or wheedle his followers. Our young people instinctively know a natural, unaffected, manly man, and in Jesus they hear such a one speak to them.

I am convinced that in our church life we are often afraid of asking too much from our young folk. It is hard for them to acknowledge their discipleship before their companions. Of course it is. I would not have it easier. It is the heroic Jesus who did not shun Calvary's cross, who calls them to leave all and follow him. It is the call of the Cross, and not of the crown, the harp or the golden streets, that the world needs, and to which young people will respond.

In this age of ease and worldliness we are in danger of building up a church of cowardly, half-hearted Christians, people satisfied with respectability, with church-going once on Sunday morning when it does not look like rain. We are in danger of a confessionless church, a prayer-meetingless church—a church that believes in salvation *solely* by education, and is careless about putting this education, which, of course, is vitally necessary, into action. We are afraid of obligations and the way into the church is often made as easy as to step across the threshold of worldliness, not into a workshop, but into a luxuriously furnished parlor. Indeed even the threshold is not always visible.

That was not Jesus Christ's way of making disciples. He made it hard, and not easy, to follow him. We cringe when we read his words, "He that hateth not his father and mother, yea, and his own life also, cannot be my disciple." And yet this heroic appeal finds a response in young Christians, for there is something heroic in them to appeal to.

New Chicago Book Firm

Mr. W. P. Blessing is leaving the management of the Presbyterian Book Store (The Westminster Press) Chicago Depository, with which he has been associated for over 24 years, to start a book business of his own. Prior to his connection with the Presbyterian Board of Publications he had seven years' experience with the United Brethren Publishing House of Dayton, Ohio. He purposes to engage in the mail order business, making a specialty of religious books for the minister and Bible student. He will deal in new and second-hand books; buy and sell religious books, publish and import worth-while books. The location is 208 South Wabash Ave., Chicago, and the new firm name is W. P. Blessing Co. The scope of the new business will be interdenominational.

OUR READERS' FORUM

Living Humanology Needed

To the Editor of The Congregationalist:

Recently I attended a series of wideawake, effective evangelistic meetings in which the six churches of the town were heartily united. In some particulars the results have been remarkable. The most notable is the spirit of unity and the absence of denominational differences. They have moved me to write you, not of them but of what has been emphasized in my own convictions. This is the way it has worked out.

What the world is waiting for is the simple story of that baby of Bethlehem, boy of Nazareth, man of Galilee, martyr of Jerusalem—that living, human embodiment of the saving spirit of life—the inspiration and hope of the world.

It wants the story given stripped of its mystical associations, its ecclesiastical confusions, and its hackneyed phraseology, all of which mean nothing and only darken living truth.

It wants to know the spirit of his life, the qualities of his manhood, the nature of his mission, the new humanity, and the new civilization of his vision, and the power of their attainment.

What is hindering? More than anything else our theological seminaries. They have well nigh lost the vital truth in the wrappings they have made for it. Even our biggest-souled preachers are unable to break wholly from the grip of their blinding restrictions, though they try desperately to do so. But the more they shake off the institution, the more they tear off the wrappings about living, vital truth.

Not bound theology and edited religion, but living humanology is the world's great need. Give us the humanology of the plain teacher of Galilee and Judea—the humble, yet mighty life saver of the world! Prove the power of his love and his faith and his relationship with the Infinite through our own comprehensive social living!

Emphatically, *why not?* Nowhere else can they be proved.

Give us living, practical, working leaders in his all-comprehensive humanology, not mouthpieces of formulated systems of salvation. Then will religion and divinity be found to take care of themselves in the new spirit in humankind without ecclesiastical exposition, editing or censoring.

Is there any better salvation than the universal peace of fraternal love and the transcending humanity of creative faith? Do not these establish a saving relationship with all that is divine whether in human form or in the still unsolved mystery of unseen spiritual power?

Nineteen hundred years late! The world still without peace or the conditions of peace. Civilization no better than the refinement of deadly conflicting interests! Humanity still blind to its possibilities and its needs! And yet one-third of the human race nominally Christian!

Is it not time to give his humanology a trial?

Herndon, Va. C. C. TUCKER.

The Pastor Says: Often a foreigner has a good deal of native ability.

OUR INVALID PARISH

Winfred Rhoades
Pastor

A Citation to Suffer

During the hard days of the Great War a letter from a friend who was engaged in canteen work across the seas told of a lad she had been meeting, a Yorkshire lad, who, though only twenty years old, had done a great deed of endurance and hardihood and bravery which won for him the highest honor badge a private could receive. From Saturday night to Wednesday at sunset he had gone without sleep and without food; when his commanding officer was killed he had taken command of the machine gun; with four companions he had kept it working, had held the Germans back, and had retained the position and the gun till rescue came.

It must have been a fine day for such a lad when, during some brief respite from the frightfulness and multitudinous slaughter, his citation came and he received honor in the presence of his fellows because of the heroism he had shown. He must go back again to the trenches or the dangerous position, and once more get into the long fight, and the daily privation, and all the horrors of war's surroundings, and the honor could not restore lost legs or arms or eyes, but, come what might, he had had the recognition and the decoration.

But to how many was the only citation that came an imperious summons to years—perhaps a lifetime—of infirmity, if not positive suffering! They may have been as brave in spirit as those who were cited to hear their bravery proclaimed in public, and to have a coveted decoration pinned to their breast; they may have done their duty just as faithfully, they may have helped just as truly to the final result; but Opportunity came to them in different guise. For one the decoration; for another the call to make good in the midst of disappointment and suffering, and apart from outward glory.

It is a citation not uncommon. In the ununiformed soldiering of common life there is a great multitude to whom Opportunity comes as the bearer of what was not desired. The world uses its powers freely, nay wastefully; it works, it plays, it squanders and fritters away energies that would win ardently things for these others: but these must work and play always sparingly. Instead of finding in their hands the world's prizes, renunciation is their daily lot.

If life is not to mean success as the world reckons success, and is not to mean happiness, what is to be its meaning and value? A man wants to achieve; is achievement still possible? It is not sufficient to bid him think of himself as one laid aside; he wants to know that the world benefits by his living. If he is called to the vocation of suffering, he wants to achieve something in his suffering, and to be of value to the world positively. Does life offer rich meanings and values also to him? Are some of its greatest values and meanings and joys even now possible?

The citation to suffer is a citation to join the elect company—and not a small one—of those who have borne extraordinary burdens and through that very fact have served the world in special ways. Our hearts glow as we read their story. Then we ask ourselves, —if they have so lived and wrought, if they have made a ladder even of hindrance, can we not also accomplish worthily in the face of our hindrance, whatever it is?

Closet and Altar

THE RETURN OF SPRING

For lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come.—Song of Solomon 2: 11.

It is a true instinct when men are led to regard the beauty of the world that comes to them through the eye, and the moral light which shines from behind upon the soul, as coming from one center, and leading upward to the thought of one Being who is above both. In this way all visible beauty becomes a hint and a foreshadowing of something more than itself.—*J. C. Shairp.*

Wilt Thou not visit me?
The plant beside me feels Thy gentle dew;
Each blade of grass I see,
From Thy deep earth its quickening moisture drew.

Wilt Thou not visit me?
Thy morning calls on me with cheering tone;
And every hill and tree
Lends but one voice,—the voice of Thee alone.

Come, for I need Thy love,
More than the flower the dew, or grass the rain;
Come, like Thy holy Dove,
And let me in Thy sight rejoice to live again.

Yes, Thou wilt visit me;
Nor plant, nor tree, Thine eye delights so well,
As when, from sin set free,
Man's spirit comes with Thine in peace to dwell.

Jones Very.

If the kingdom of heaven is associated with the law of growth, then it must proceed silently. I know of no growths that are noisy; the great oak makes no noise as it strengthens itself with the growing years. So is it with the kingdom of heaven; it grows silently in the heart, yet men take knowledge of the enriched character of the expanded mind, of the nobler tone, of the broader generosity; and they say, "This is growth in grace."—*Joseph Parker.*

Christ's gospel warms that which was cold and makes fruitful that which was before dead and barren; when it comes to any place it puts a beauty and glory upon that place. Springtime is pleasant time and so is Gospel time. Arise then, and improve this springtime, come away from the world and the flesh, come into fellowship with Christ.—*Matthew Henry.*

O God who hast made our world so beautiful and given us eyes to see and ears to hear, let thy love teach our hearts to praise. As the leaves grow, which thou hast made but for a season's use, and the flowers spring up and give forth fragrance, though they are but for a day, let not the brief season and the passing of our lives rob them of their joy. We thank thee that thou art ever mindful of us and wilt not leave us to the power of death or let us pass into forgetfulness. So may we feel that we both live for thee and share thy pleasure in the beauty of the earth and thy desire and purpose in our immortality. Teach us to lead such lives as shall be worthy of thy work in us and of the great hopes of the life that is at springtide now and which in all the future we desire to spend with thee. In the name of Christ. Amen.

Isaac Ogden Rankin.

[Assembled by Isaac Ogden Rankin]

CHRISTIAN ENDEAVOR

Our Use of God's Day

Comment on the Prayer Meeting Topic for May 18-24

BY CHARLES ERNEST WHITE

Topic: God's Holy Day: What It is For, and Why. Exod. 20: 8-11; Mark 2: 27, 28.

Light from the Bible Passages

If there is any added force in the order of the Commandments the fourth must have special importance. First, God's person, then his name, and then his day, must be held in supreme sacredness. Men are to consider that day as Godward and not manward. What would He like to have me do with it is the foremost consideration; not what would I like to do with it. What God did with his day of rest is a sure guide for us. Above all else *he hallowed it.* God placed great confidence in us when he judged us worthy of handling this day. He put few greater tests on us. What is a worthy use of a day given to us but which after all is the Son of Man's day?

Leads for Leaders

A most important thing to discuss at the very outset of the meeting is, Whose day is Sunday? To whom do we owe obligation for it? If it is our day, to whom are we responsible for the use we make of it? If it is God's day, what follows? The heart of all discussion is right here.

It is a day of rest. Does our Sunday observance leave us refreshed or tired out at the end of the day? Can we be too strenuous about good things, church matters, for instance? Is there much danger here?

It is a day of worship. Worship of what? Of whom? Where can we worship God best? By ourselves? In the open? With others, in church? Is there much real worship that people observe in an automobile, on a picnic, in a boat, in the woods, in bathing?

It is a day of spiritual refreshment. Do we end our day with a hallowed feeling or a holiday feeling? Have we a consciousness of a cleaner heart, a stronger purpose, a spirit aglow?

Thoughts for Members

Life through the week is a hard place to keep warm our friendship with our dearest Friend. Spending much of His day in company with Him starts all the thrill and impulse of it anew.

Let the wheel and anvil silent stand,
Leave furrow, field and mart,
Give rest to weary head and hand
And lift to heaven the heart.
Be life upborne by light and love
As tides enlarge the sea:
Let grief and sin see God above
And all men brothers be.

—*Henry Hiles.*

Sunday is a day for widening of horizons. The pressure of everyday life keeps our eyes on the ground. We need to get up on the heights with God where we can catch his perspective and vision.

A Moment of Prayer

Bring us, O Father, to the days which bear thy special name, in such a spirit of reverence and worship, that above all else we shall seek to do thy will in them. May their precious hours be a tonic to our bodies, to our minds and to our souls. And at their close in blessedness of heart may we rejoice that we have walked in fellowship with him, our Master and our Friend. Amen.

AMONG THE NEW BOOKS

Emily Dickinson

LIFE AND LETTERS OF EMILY DICKINSON, edited by MARTHA DICKINSON BIANCHI (Houghton Mifflin. $4.00). It is nearly forty years since Emily Dickinson died and now this volume appears, written by the last living member of the family, a beloved and adoring niece. The literary world has long realized something of the genius of Emily Dickinson, as revealed in the small volumes of her poems and the letters already published, but it has known little of her life, surrounded as it has been with an element of romance and mystery. This volume is at once delightful and disappointing. Only about 100 pages of the 381 are devoted to the life record. The rest of the volume is composed of letters, incomparable to be sure, wonderful, but most of them already published. Here they are arranged in chronological order. Concerning the mystery, little effort is made to solve it beyond saying that there was an experience "overwhelming, impossible. There is no doubt that two predestined souls were kept apart only by her high sense of duty." Then it was this sensitive and wounded spirit withdrew from the world. Henceforth "she was as truly a nun as any vowed celibate." There is a tragic alteration noticeable in her letters after 1854. The earlier letters are full of girlish joy and happiness. After that the correspondence is generally brief and the tragic note is heard, especially in the little poems which begin to appear. The letters are remarkable, not only in thought but in their rare beauty of style, the prose itself often as musical as verse. They were written to relatives and a few choice friends—Mr. and Mrs. Samuel Bowles, Colonel T. W. Higginson, Mr. and Mrs. J. G. Holland, Helen Hunt Jackson and others, ending May 15, 1886—the day before her death. They cast much light upon a rarely talented, interesting, and beautiful life.

Some National Problems

THE AMERICAN CONSTITUTION, by FREDERIC JESUP STIMSON (Scribners. $2.50). An excellent statement of facts and principles showing just how the rights and interests of citizens are protected by the Constitution of the United States. It is an effective brief for our much discussed and often maligned constitution. Among the subjects treated are those of race, sex and labor, military law, liberty and property rights, freedom of speech, press and religion, and protection against combinations. A clear and illuminating explanation of the fundamentals of our form of government.

THE MALADY OF EUROPE, by M. E. RAVAGE (Macmillan $2.00). A surprisingly frank, indeed often brutally frank discussion of Europe's national and international troubles. The author's diagnosis of Europe's "malady" and the remedy he prescribes strike at imperialism, war-making and "superannuated statesmanship." He "puts it up" to America to carry the reparations load and to persuade France to be good. He would have America at the council table with the other nations and he would bring Russia back into the family of nations.

THE PROBLEM OF ARMAMENTS, by ARTHUR GUY ENOCK (Macmillan. $1.50). Startling and significant statistics on the cost and effects of war are facts from which the author reasons against war. He discusses various methods of securing permanent peace, and closes with an earnest plea to all citizens to continue working for the solution of the problem until it is solved. He stresses the importance of developing public opinion constructively against war and in favor of disarmament. This is less an attempt to promote any league or world organization plan but more to emphasize the disastrous results of war and to urge disarmament as a first step toward permanent peace.

ADJUSTING IMMIGRANT AND INDUSTRY, by WILLIAM M. LEISERSON (Harper. $2.50). Another valuable volume in the Series of Americanization Studies. The author has been

Houghton Mifflin
EMILY DICKINSON

chairman of various Labor Adjustment Boards, and has held other official positions, with experience which peculiarly fits him to write on this subject with wisdom and authority. He writes entertainingly with abundant illustrations from specific cases, to add life interest to his topic. Here are some of the chapter titles: "Finding a Place in American Industry," "Effective Placement Service," "Training the Immigrant Worker," "Organized Labor and the Immigrant," "The Government's Responsibility," "Immigrant Self-help," etc. The human interest of the author is refreshing. It leads frequently to kindly criticism of existing methods and conditions, and equally often to hearty commendation of good service. The volume is full of interesting and important information.

THE OIL TRUSTS AND ANGLO-AMERICAN RELATIONS, by E. H. DAVENPORT and SIDNEY RUSSELL COOKE (Macmillan $2.50). A volume full of information concerning oil diplomacy. The authors are English men and of course are alive to British interests, which are tremendously concerned with the possession of—or access to—oil wells, for her navy and also for her air and land forces. There is no oil in England and comparatively little in British dominions. The authors have much to say about Standard Oil as dictating the views of the American Government. The doings of Sinclair and Fall in past years are referred to and of course the Chester concessions. In view of the present oil scandal the volume is unexpectedly timely. An appendix is devoted to tables of the oil resources of the world and a map shows where are the producing oil fields and the possible oil fields.

Selected Fiction

THE INTERPRETER'S HOUSE, by STRUTHERS BURT (Scribners. $2.00). A first novel by one of the most successful of the writers of short stories. It is remarkable in its plot, its character studies and its conversations. Possibly it is too much taken up with preaching, but the preaching is interesting and on great themes—the search for God, and the function of the church, among other things. It is the story of the making of Gulian Eyre, a young man, 35 years old, who has served his country as captain of artillery and member of the embassy at Tokyo. Now he returns to start in the business of life. His father is a millionaire banker of New York. Almost immediately he is plunged into a love entanglement with a married woman. The influence of that affair runs through the story and enables the author to present the problem of marriage in all its modern aspects.

THE WRATH TO COME, by E. PHILLIPS OPPENHEIM (Little, Brown. $2.00). The date of this stirring tale is 1950 and world politics is the theme. A Pact has been made between the great nations, the United States alone excepted. This Pact secures peace between the nations included, but there is nothing to prevent combined attack on the United States. The story opens with the suspicion that Japan, Russia and Germany are scheming together in a plot against this country. Grant Slattery, the principal character, a Secret Service official, endeavors to find out the facts. An effort is made by British and French officials to persuade the United States to enter the Pact. What happens we leave the reader to discover and we assure him that tremendous things happen and that this is one of the most thrilling of Oppenheim's stories.

THE JOYOUS ADVENTURE, by ADA BARNET (Putnam). This is the story of a faun, a visitor to earth from another sphere who comes as a child and is adopted and educated as a man by an unworldly and almost recluse professor. The joyous spirit of the child and man is the element insisted on. "Copper Top," as his nickname is, is always happy and happiness-bringing except in the presence of cruelty. He is a vegetarian, a hater of killing for sport, and has in a high degree the gifts of charm and musical creativeness being able to hear and interpret the music to which most of us are deaf. The idea is carried through with charm, the inevitable end comes with the love and rivalry of Copper Top and his nearest friend for a girl and her inability to decide and final decision. It is an unusual story and provocative of thought in several unusual directions.

VINDICATION? by STEPHEN MCKENNA (Little, Brown. $2.00). Mr. McKenna's theme is always the spoiled woman of an artificial life. This is not quite so strong a story as "Sonia" or "Sonia Married." For one thing, it lacks the background of the great war. Yet civilization is still under test in

England in this story of the present and the career of a woman is again made illuminative of its problems and its risks. Gloria is the child of an actress and a bankrupt parasite on the fringe of high society. She has her own way to make in the world and her only weapon is personal charm supplemented by lively wits and broadened by experience in woman's work in the war. Marry she must—it is a case of "ladies must live." She is caught in the trap between love and advantage. It is difficult to account for the title of the book except as vindicating the choice to which she was so reluctantly driven in its ultimate social and personal results. Social satire is a chief purpose of the book and this is deft, biting and interesting. But no one of Mr. McKenna's earlier exploiters of women is quite as mixed of good and evil as Gloria's husband. The reader must forego admirations and easy enjoyments for moral judgments as he follows Gloria's fortunes to such a vindication as her life attains.

WAGES, by MARY LANIER MAGRUDER (Harpers. $2.00). A rather slight, but vital story. A strong, vigorously upright woman, who has been trained from childhood to hard work and social seclusion in a corner of Kentucky, absorbed in the business of her plantation and disliking the heir of the long family tradition, attempts to go through life without love, passion or any feminine weakness. But she wants an heir and resolves to marry for that sole purpose, choosing a doctor of the neighborhood as the father of her child. We are shown the gradual but continuous change in her character through the experiences of this relationship. The most effective accomplishment of the book is in showing that a man can be thoroughly fine, noble and self-sacrificing in spite of great weaknesses, failures and sins.

FOUR BELLS, by RALPH D. PAINE (Houghton Mifflin. $2.00). A rousing tale of adventure in search of buried treasure. The hero is a likeable young giant from a New Hampshire farm who inherits from long ago Devonshire ancestors the love of the sea and is lured by old sea tales to ship for Cartagena where he meets with terrific and also romantic experiences. It is the kind of a tale where there is no convenient place to stop till the end is reached. It is one of the best of Mr. Paine's sea stories.

BARDELYS THE MAGNIFICENT, by RAFAEL SABATINI (Houghton Mifflin. $2.00). A romance of France in the days of Louis XIII. The hero, a favorite of the King, makes a wager that he will win the favor of a beautiful heiress of Languedoc within three months, or forfeit to his rival his vast estates. Action immediately follows and a series of hazardous events described in true Sabatini fashion. The winning of the wager is doubly complicated by the rising of a rebellion and the fact that the lady, a charming heroine, is daughter of one of the rebels.

ROBERT GREGORY, by JOHN OWEN (Dutton. $2.00). A purposeful novel which demonstrates the folly of a selfish life and the triumph of character over class. It reveals human nature, worthy and unworthy, in striking contrast. It is written with insight, frankness and skill. The scenes and characters are English.

THE ENCHANTED GARDEN, by HENRY JAMES FORMAN (Little, Brown. $2.00 net). A romance of a far-off island of the Pacific. It combines the thrills of adventure and the pains of hardship which befell a big boy about to enter college who left home for freedom and to prove himself a man, and it develops into a charming love story. The ways in which the hero finds himself and adjusts his life to his island home and loved ones are dramatic and of absorbing interest; so is the story as a whole. A fascinating novel and a wholesome one, done with artistic skill.

VEILED ARISTOCRATS, by GERTRUDE SANBORN (Associated Publishers. $1.50). A novel aimed against race prejudice and in appreciation of the Negro. The story centers in Chicago and reveals, with rare understanding and sympathy, the struggle and suffering of the high-minded and gifted colored people. A beautiful, dramatic story written with deep feeling and artistic skill. It deserves the widest reading as a study of life and as literature.

TREVE, by ALBERT PAYSON TERHUNE (Doran. $2.00 net). A thrilling story of a wise and beautiful Collie dog. His adventures, narrow escapes and heroic achievements, his friendships with men and delightful revelations of dog character make a story of exceptional interest. Most of the scenes are laid among the sheep ranches of the South-West.

THE LAST FRONTIER, by COURTNEY RYLEY COOPER (Little, Brown & Co. $1.75 net). A novel of Kansas in the later sixties. It is a love story mingled with the adventures of early settlers in Indian warfare, buffalo hunting and other incidents of thrilling life upon the western plains. "Buffalo Bill" Cody is among the characters introduced in the story.

Bible Studies

JEREMIAH, by REV. PRINCIPAL GEORGE ADAM SMITH (Doran. $3.00). Another volume by Professor George Adam Smith is an event of importance in the world of Biblical scholarship. And this volume on Jeremiah will rank with the author's previous volumes on *Isaiah* and the *Twelve Prophets*. It is presented in the same fashion, in lecture form, with new translations, in poetical metre where the original was poetry and with running comment covering the whole book of Jeremiah. Such a volume has been greatly needed, for there is none greater than Jeremiah among the later prophets, not even Isaiah, and he has never been adequately presented, hitherto, for the general reader. This volume will serve the class to whom the volumes on Isaiah proved so useful. It is readable, interesting, fascinating indeed, and never out of touch with present day needs. It is scholarly and at the same time rich with spiritual insight and interpretation. It is a pleasure to be able to announce the publication of such a valuable work.

GOD IN HISTORY, by JAMES STRAHAN (Pilgrim Press. $2.25). One of the most scholarly and interesting volumes in "The Humanism of the Bible" series. The author is Hebrew Professor in Magee College, Londonderry and these lectures are all concerned with the religious teaching of the Old Testament. They should be placed on the shelf with George Adam Smith, and J. E. McFadyen. Those who have read the author's earlier volumes on *Hebrew Ideals* and *The Book of Job Interpreted* will need no urging to read and possess this volume. The first essay gives the title to the volume, but the spirit of the title runs through the whole work. There are twenty-four chapters, on such themes as The Gift of Liberty, The Call to Righteousness, The Beauty of Holiness, The Gift of the Spirit, The Source of Power, The Consecration of Friendship, The Spirit of Worship, etc.

DOWN THROUGH THE AGES, by FRANK E. GAEBELIN (Macmillan. $1.00). The author is Principal of a school for boys and in this little volume he has written an excellent account of the Bible manuscripts, translations, etc., all that contributed to the making of the King James version of the Scriptures, describing the process in a manner admirably adapted to an audience of young people. A good book to give to any one, old or young, who is unacquainted with the story of the English Bible.

WALKS AND WORDS OF JESUS, edited by REV. M. N. OLMSTEAD (Oxford University Press. American Branch. $1.50). The original edition of this work appeared in 1867, since which it has been revised and republished at least four times. It contains a continuous account of the life and words of Christ, in language of the authorized version, arranged from a harmony of the gospels. The actual words of Christ are published in type much larger than the rest.

THE INFLUENCE OF THE BIBLE, by THOMAS TIPLADY (Revell. $1.00). That the Bible is the supreme guide to leadership in public life, literature and oratory is the theme of the dozen chapters of this little book. To support this theme the author calls upon the great historians, authors and orators, showing the evidence in their work of familiarity with the Scripture. Froude, Green the historian, Mabie the literary critic, J. C. Paton, Scott, Bunyan, Macaulay, Heine, Ruskin, Carlyle, Addison, W. T. Stead, Milton, John Bright, Lloyd George, Ramsay MacDonald, Lincoln—are a few names from the many that are referred to. The Bible as a means of Culture, the Creative Power of the Bible, the Master Light of our Knowledge of Human Nature, are some of the chapter titles. It is a choice and inspiring little volume.

THE BATTLE OVER THE BIBLE; EVOLUTION VERSUS CREATION, by REV. JOHN R. STRATON and REV. CHARLES F. POTTER (Doran. 2 vol. paper, 50 cents each). Reports of two public debates. On the merits of the debate the judges decided the first "Resolved that the Bible is the Infallible Word of God" in favor of the negative. And they decided the second debate, "Resolved that the Earth and Man Came by Evolution" in favor of the negative. That is Dr. Potter won the first debate and Dr. Straton won the second debate.

UNIQUE HISTORICAL VALUE OF THE BOOK OF JONAH, by W. C. STEVENS (Revell. $1.00 net). The author insists that the book of Jonah "places in our hands many golden threads which enter into the warp and woof of the history of mankind throughout the ages," among which are the universal personal presence of God in history, the universal personal government of God in history, the unfailing compassion of God to all his creatures. It is needless to say that the author believes in the book as literal history.

ONE HUNDRED CHOICE SERMONS FOR CHILDREN, by REV. G. B. F. HALLOCK (Doran. $3.00). Sermons of all kinds, for every variety of occasion, by many ministers. Story sermons, drama sermons, object sermons, sermons for special occasions, by John Kelman, E. H. Byington, Henry Sloane Coffin, James Stalker, Charles M. Sheldon, etc., over thirty ministers.

BIBLE STORIES RETOLD FOR THE YOUNG, by ALEXANDER R. GORDON (Doran. $1.25). This is volume 4 of the series and is devoted to stories of the Kings and Prophets, beginning with Solomon and concluding with the stories of Zedekiah, and Jeremiah. The stories are brief and well told, good for teachers and pupils.

Any book mentioned in these columns may be obtained through the Pilgrim Press Book Stores, 14 Beacon St., Boston, or 19 S. La Salle St., Chicago.

The Editor's Bible Class

Conducted by William E. Gilroy

Great Studies in a Great Book

In a former article I have suggested the pleasure that one may derive by taking a Concordance and following almost any word through its uses in Scripture. Topical study of the Bible, however, should imply much more than that. It ought to move, primarily, in the realm of the *great* themes and topics. As much preaching fails because it never seeks the higher levels and the largest subjects, so much Bible-reading is trivial or ineffective for the same reason. It is pleasant to stray in the by-paths but we ought to know the main highways and goals of holy writ. There is delight in wandering in the labyrinthine bowers of literary and spiritual beauty which the Bible affords, but we ought to know the simple, direct ways to rest, sustenance, and inspiration. Let our reading be an ascent to the Bible, not a lowering of it to our level. It is a book of *sublime* truth; let us not be content with its secondary aspects.

The great themes naturally suggest themselves—*God, duty, brotherhood, sin, salvation, life, death, faith, prayer, temptation, conflict, sorrow, blessing, sacrifice, service, love, immortality, glory, heaven,* etc., etc. Of course the supreme theme is *Christ.* He illumines every study, and every study should help to our understanding of him.

The inexhaustible nature of the Bible is surely suggested when one begins even to touch the fringes of its themes. It is marvelous how it touches every vital problem and how much for the constructive solution of present-day problems this ancient book contains. The more one reads it the more one wonders that men should have thought it necessary to surround it with the *theories* of inspiration—its marvelous character is so unmistakable.

I had recently an opportunity to observe the power of this Book and the freshness and vigor of its appeal to those unaccustomed to its pages. I was preaching recently in a New England city and during the hours between morning and afternoon services enjoyed the hospitality of the local University Club. After dinner I had gone into the library, where I found two men who had been dining at the table next to mine. From snatches of the conversation that came to me unsought I concluded that they were healthy-minded men in practical life—probably university graduates in business, or technology men.

As I entered the library one was reading aloud to the other. They rose to leave as I came in, and as I assumed that I had broken in upon a confidential talk, I wished to excuse myself and read in another room. But they insisted that I should stay, that they were breaking the rule of silence, and that it was their place to withdraw. They went to the next room, but I could not help but hear all that was passing—and observe, also, through the open door. The one was reading the *Book of Esther,* while the other listened with manifest interest and eagerness. Several times his interest broke through in exclamations regarding the quality of the story and its dramatic power. Neither had, apparently, been very familiar with it, for the reader throughout pronounced the first syllable of *Haman* like the word *ham,* without the listener making any effort to correct him. After reading to the very end of the story, the reader brought the Bible back to the library, placing it in its vacant place in the shelf near my chair. I remarked upon the fact that the Bible was in the section labeled *Sociology,* and as the listener waited in the doorway for the reader, he gave me the explanation of why two university men, not apparently normally interested in the Bible, should have been so deeply and unconventionally interested in the Book of Esther on a fine Sunday afternoon. The day before they had been looking at a boat, which they were thinking of purchasing, called the *Vashti.* In looking up the name they had made a discovery. What a discovery many people would make if they were really to get acquainted with the Bible!

I have strayed from the question of great topics, but I shall return to it next week.

Goodness Plus Efficiency

Comment on the International Uniform Sunday School Lesson for May 18: Isaiah and the Assyrian Crisis.

Scripture, Isaiah 37: 14, 21-23, 29, 33-36

Last week I suggested that to get the real benefit from the historical narrative we must turn from the stories of royalty to hear the voice of the prophet. Here in this lesson we have the voice of the prophet but we must turn back to II Kings Chapters 18-21 to get the full explanation and the situation out of which the prophecy arose. Also, the greatness of Isaiah must not be allowed to overshadow the real greatness of King Hezekiah.

There are kings, as well as ordinary mortals, who are well intentioned, but whose virtues are largely of a negative sort, and whose goodness is futile. But here was a good king, who had vision, and who was a man of action and decision. He was not only good, but he was good for something. If we had no other record concerning him the prayer attributed to him (II Kings 19: 15-20) would mark Hezekiah as a man of unusually fine spirit. Great men dare to pray and they dare to make large prayers. A man's praying is a very sure clue to his character. If we could hear what a man says to God in secret, when his prayers express his greatest fear or his deepest longing, we should know exactly what manner of man he is. Hezekiah's whole course was in accordance with his prayer.

It fell to his lot to govern Israel at a time of intense danger and crisis. The situation of Palestine must never be forgotten. It was much like Belgium in the recent war—a buffer state between great rival empires. The tendency to seek to maintain safety by alliances with one or other of the rival empires which were not always conducive to actual safety or to spiritual benefit. Israel was now harassed by Sennacherib of Assyria, who taunts Israel with a futile alliance with Egypt (II Kings 18: 21). If such an alliance really existed, either Egypt was weak or she had left Israel to her fate.

Hezekiah showed his energy in purging Israel of idolatrous worship. It is interesting to discover that "the brazen serpent that Moses had made" was still in Judah, "for unto those days the children of Israel did burn incense to it" (II Kings 18: 4). A symbol of life and healing (John 3: 14), it had at this stage been perverted into an idolatrous symbol, and Hezekiah "brake it in pieces." No doubt it was a very holy relic, so Hezekiah showed the strength of an iconoclast—a man who can defy superstition and tradition.

He showed the strength of a man of peace, willing to placate a foe and turn war from his kingdom. But when peaceful concessions failed he showed the strength of a man who could rebel. He resisted the tyrannous demands of Sennacherib. The vindictiveness of this oppression may be judged from the threats of his ambassador. The people of Jerusalem were terror-stricken before the immensity of the army that came to overwhelm them. Hezekiah himself was distressed, but he turned to the right quarter for help.

There was a prophet in Israel. How spiritual greatness towers above every other sort! Isaiah is Judah's real commander in the crisis. Hezekiah has the strength and good sense to recognize it. Isaiah is confident of Judah's deliverance, though deliverance seems, humanly speaking, impossible. And then comes disease and panic upon the hosts of Assyria—an army smitten in a night.

Did God intervene to save Judah? Why does he not always intervene to save his children? These are deep questions of Providence beyond our ken. Now the innocent and trustful suffer, again they are marvelously delivered. God's providences are manifest alike in deliverance and in defeat, but who can doubt his power against the great battalions?

Here are some interesting questions: Could a nation of Isaiahs dare to disarm and trust God's power for safety?

Would such disarmament be a proof of trust in God? Or should a nation look to God for deliverance only after it has done its best to defend itself?

Could a nation refusing even to defend itself out of faith in a high ideal depend upon God for deliverance? Or would such a nation in defeat and crucifixion fulfill God's purpose, and achieve real victory in the same way that Jesus overcame upon the Cross?

It is easy to admire Isaiah's faith and dwell upon God's deliverance, but have *we* that sort of faith, and do *we* believe in that sort of deliverance?

I am asking questions without answering them, but they are germane to the subject. A nation of Isaiahs would achieve spiritual triumph no matter what happened—deliverance or seeming defeat. But we have not yet a nation of Isaiahs.

The Mother of Iscariot

By Eva M. Turner

"Ah, Mary, Mother of Jesus,
Thy heart is torn with agony;
Thou art nailed with him upon the tree
Yet thy tears are blest,
For thou mournest One who knew no guile.
His Cross will ever be
A symbol and a sign for
All who would find God.
But, I who also weep
Must mingle grief with shame,
For my son died accurst.
Memory will come to heal thy hurt,
But for me my memory must ever be
The bitterest part of grief.
He was a good little lad;
He had a fair face—
How did his lips learn the traitor's kiss?
Where did his feet find the path
That lead to a traitor's death?
Ah, Mary lift up your head,
If I could but shed tears like thine,
How happy my estate
But I—My grief is black despair,
I am the Mother of Iscariot."

North Evans, N. Y.

WITH THE CHILDREN

Giovanni's Family

By Rose Brooks

"I thought you said that Giovanni has no family." Rosamund Allen, newcomer and young assistant to Miss Bruce, head of the settlement house, stopped before Miss Bruce's desk with a puzzled air.

"No more has he," answered Miss Bruce, absently, the while her busy fingers slipped new filing-cards into place. "Your little wood-carving Giovanni, with the Raphael cherub eyes?"

"Giovanni will be an artist one of these days," Rosamund's young face was alight, her voice eager. "Have you seen his latest carved book-ends, Miss Bruce? And only me to show him,—and never before this winter a chisel and hammer in his hand. When is Mr. Doane planning to open his painting class? Of one pupil he is sure. Giovanni and I are counting the hours. After a year of crayons and paint-brushes and palette—Oh, Miss Bruce has the settlement ever turned out a genius or will Giovanni be the first—"

"Slowly, my dear," Miss Bruce tempered her young assistant's enthusiasm, "though I grant you Giovanni as a wood carver does you credit. But why did you question his having any family? The poor little chap has been alone in the world for five years,—since he was five. As you know from the files, he lives with an old Italian woman, partly crippled, kind-hearted, who looks out for him as best she can in return for his running errands and salvaging wooden boxes which he splits and feeds to their stove. They're attached to each other—no fear on the score. Giovanni's case is brighter than some," she finished, wistfully.

It was on the tip of her tongue to say more, but Rosamund thought better of it and turned to go with: "Perhaps this week there'll be time to go to see them with the visiting helper. Sarto, you say the Italian woman's name is? But I have it all on the filing-card. He has won my heart with his big brown eyes and soft voice and wistful little ways," and Rosamund was gone.

That same evening the wood-carving class met. As usual, first to arrive, Giovanni was soon completely absorbed,—tiny chips piling on the bench under his accurate shining chisel, black head bent lovingly low. The other pupils attended to, Rosamund sat down by him.

"One more lesson and both ends will be finished," she said.

Giovanni flashed her his quick smile and said: "Then I show my father. My father wait to see it."

"Isn't there anybody else you'll show it to?" asked Rosamund, determined to fathom this mystery in her own way and without frightening the sensitive child whose rare affection and trust she had gained.

"My mother," said Giovanni, happily, with another flash of white teeth. "My brother,—my big brother. My sister,—my little sister."

Rosamund smiled encouragement. "How glad they'll all be,—your father, your mother, your big brother, your little sister. Which one do you look like, Giovanni?"

"Me look like?" Evidently a point Giovanni had never considered. "My father is big—he wears a black hat, soft—and lace cuffs." Giovanni stroked his own shabby sweater-cuffs. "And he has one glove off, and on that hand a ring."

Not by so much as the lift of an eyebrow did Rosamund betray surprise. "And your mother?"

"My mother," Giovanni's slim brown hands fell idle, "my mother has hair like sun, and blue eyes, and she wears a beautiful dress, blue, and she has roses in her hands—yellow roses."

"Lovely," said Rosamund. "I love roses, don't you? And the big brother and the little sister?"

Giovanni was silent, black head again bent low, tiny chips again flaking off under his chisel. "I take you, Miss Rosamund," he said finally, hardly above a breath. "Next Sunday I take you?"

Rosamund's heart gave a happy leap, but she answered quietly: "Will you? I'd rather go with you to see your family than do anything I can think of. Shall we start at eleven?"

Giovanni smiled shyly and happily. "I have take nobody else, Miss Rosamund. But not eleven. Not open till two."

"We'll start any time you say," said Rosamund, agog, and completely mystified. "I'll be ready, and you come when you like. That last poppy petal is lovely," and with a gentle pat she left him to oversee the others. "Oh, I'm so glad I didn't tell Miss Bruce how he has chatted to me about his family," she thought. "It's my own mystery. To think he offered to take me!"

"We go on the car," said Giovanni, the following Sunday, as he, in his least ragged little suit, and Rosamund left the settlement house. "I have money," and opening one small fist he disclosed two nickels. "One way we could walk?" he asked anxiously.

"I hoped we could have a walk," said Rosamund, and made not the mistake of denying him the pleasure of paying their fares with his hard-earned little hoard. "This car?" as Giovanni stopped on the corner and signaled.

Fifteen minutes they rode, and when Giovanni led the way out, a large stone building stood directly before them. "Oh!" breathed Rosamund, understanding everything in a flash.

Giovanni was hurrying up the broad stone steps ahead of her, with the air of one at home in his own domain. The man at the door nodded to him in welcome. "Never miss a Sunday, do you?" was his greeting.

At the door of the first big room, Giovanni was suddenly panic-struck. "Miss Rosamund, we go back?" he implored, entreaty in his brown eyes.

But Rosamund saved the day. "Even from here I can pick out your father," she said as easily as though the room before them was filled with living persons instead of with pictures on the walls. Slipping her hand into Giovanni's, they walked together to the low bench facing a real Van Dyke. "Just as you said,—lace cuffs, one glove off. Aren't his hands wonderful, Giovanni?"

And Giovanni, meeting full understanding for the first time in his life, glowed and expanded in its warmth. "My mother! My big brother! My little sister!" And tugging Rosamund to her feet, he led her to another room—to a wonderful Sargent portrait, "his mother"—whisked her through a long hall to another room, to a self portrait of Rembrandt when young. "My big brother!" he exulted. And last to a stiff-skirted, bejeweled little-girl figure—a copy of a famous Velasquez. "My little sister! She is queer?"

Through misty eyes Rosamund looked down at the laughing, eager, vivid little figure at her side. "The first genius of the settlement! And I found him!" sang in her heart.

A week later Rosamund again stopped before Miss Bruce's desk, choosing by intent a time when that kind lady was least busy. "Miss Bruce, you said when I came, three months ago, that I might live in the settlement house or outside, as I chose. I've been always happy here,—but now may I change and live outside? I've found a tiny apartment only a block away."

Miss Bruce was instantly all attention. "And yet you say you have been happy here, Rosamund? A tiny apartment?"

"I can't stand it—I simply can't stand it for Giovanni not to have a real family," she burst out. "I want to be his distinguished father and his beautiful mother, and his big brother and his little sister, all rolled into one! Though no artist would ever choose me to

A Picnic That Was All Ups and Downs

paint!" And into Miss Bruce's astonished ears she poured her tale of Giovanni's family. "I didn't tell you at first because I wanted time to think it over," she finished. "I've thought of little else for a week, and I've found the apartment and counted my pennies and I can do it. O Miss Bruce, you'll not deny the child a flesh-and-blood family, in place of a canvas one?"

"My dear," was Miss Bruce's answer, as she looked at the flushed young face, "I'm not so sure any artist wouldn't be glad of the chance. But what would become of old Mrs. Sarto?"

"She's coming with us," said Rosamund. She'll make the comfiest grandmother for both of us. She sews exquisitely, and cooks so your mouth waters, and we'll both do her errands. Yes, I've talked it over with her and she's willing, if you are. I haven't said a word to Giovanni."

"I think," said Miss Bruce quietly, "you'll be doing more real settlement work by giving that child his family than you could do here in fifty years."

And Rosamund, with a tight squeeze of the outstretched, friendly hands, ran on winged feet to find Giovanni.

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Center Church, Meriden, Ct.

The Center Congregational Church of Meriden, Ct., situated in the heart of the uptown district is the oldest church edifice in Meriden, having been erected in 1830. Its architecture is typical of the Puritan period of church building. A New England classic it is, of unmixed type, its simple, noble lines eminently satisfying the sense of proportion and churchliness.

The auditorium is finished in white, which combines effectively with the furnishings of green and gold.

Especially admired is the tower with its graceful symmetry, enhanced by a scheme of light Doric and Ionic pillars and classic decorations. The clock in the tower is a well known landmark.

In 1916 a parish house, with the same simple, dignified and stable lines as the church building, was constructed by process of excavation under the same roof. The parish house, with modern equipment, was constructed at an expense of $20,000 and is well adapted to the work of the various organizations of the church.

The present membership is five hundred and seven. Rev. Clayton D. Boothby is the pastor of Center Church.

Boston's Negro Work

The Boston Congregational Club took up the responsibility of Boston Congregationalists for their one Negro Congregational church in a practical way at its meeting, April 28. In behalf of the Club's committee on Christian work, Dr. Albert F. Pierce made a strong and illuminating statement regarding the rapidly increasing Negro population of Boston and Congregational responsibilities. St. Mark's Congregational Church has struggled on for 29 years with comparatively little help from the rest of us. For 25 years it occupied a store space and the last five years a dwelling house, never a church edifice. It needs at least $50,000 for a real church building. Rev. Clifford L. Miller, as pastor, has worked faithfully, and he and his people deserve backing worthy of the best Congregational traditions. Now it seems to be coming.

The Boston club, at the close of Dr. Pierce's address unanimously voted for the committee on Christian work to continue its study of the problem and report its findings to the Congregational Church Union, the Massachusetts Home Missionary Society, the Boston City Missionary Society and the American Missionary Association, and the club pledged its support and co-operation.

The principal speaker, appropriately, was Professor William Pickens, on "Community Interests of White and Black." He spoke with wit, wisdom and eloquence, showing the unity of interests of all citizens and making a strong case for fair opportunity and just treatment of the Negro on the grounds of self-interest and the common welfare of all.

Rev. Payson W. Lyman

Preacher, Legislator, and Editor

An unusual figure, a veteran Congregational minister, whose service has included a period in the State Legislature and 34 years of experience as chief editorial writer for a daily newspaper, has just passed away in the death of Rev. Payson W. Lyman, at the age of 82.

Mr. Lyman was a graduate of Williston Seminary, Amherst College, and Union Theological Seminary. He was ordained in 1871 and held long pastorates at Belchertown and Fall River, Mass., respectively. Prior to coming to Fall River in 1889, Mr. Lyman served in the Legislature. Here he worked for constitutional prohibition with a fellow member, the late John C. Milne, at that time publisher of the Fall River *News*. It is interesting to note that Mr. Lyman's long term of service as chief editorial writer for the *News* began with the request to write an editorial in favor of a constitutional prohibition amendment, so that back in 1890 Mr. Lyman was already advocating what must at that time have seemed extreme and visionary but what has since become a fact. This has been indicative of Mr. Lyman's general public service. His pen has ever been at the service of reform measures and he has actively participated in educational and benevolent affairs. A deep interest in his life has been that of genealogy and local history. He was the recognized historian of Easthampton, and several of his historical addresses have been published.

Space is inadequate to record all the service of an active and consecrated life, but we cannot do better than give to our readers the fine tribute which his editorial colleagues expressed in the columns which his own contributions had so long filled, on the day following his death.

The *News* said editorially, under the heading, *A Good Man Dies:*

A life ended its earthly existence last evening that it is good to look back upon. It was a long life—eighty-two years—compared with the measure of days of most men. It was a life that was actuated from its beginning to its close with the impelling purpose to do good to fellowmen. It was a life that never shirked a duty, no matter how great the tax upon physical strength and endurance. It was a life of achievement, how great no man may estimate. Its mature years were passed in this community and its best work was done here. It was a life of accomplishments for which all may acclaim: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

More than forty years of this life was passed in the ministry of the Congregational church; twenty-five of these years as the pastor of the Fowler Congregational church of this city, the earlier pastorate being with Congregational church at Belchertown in this State.

But the larger field of opportunity and influence in the life of Rev. Payson W. Lyman was the position which he ably filled, for thirty-four years, as the chief editorial writer for the *News*. There his strong and cultivated mind, his ability to sift chaff from wheat, to discern the real meat of matters under public discussion, had daily opportunity for clear expression and helpful presentation. He was considerate of the views of those who differed with him, but forceful and unyielding in the presentation and advocacy of the right as he saw the right. He had a big and a kind heart and his humanity was world wide. It stopped not at creed, color, or racial distinction. Where there was suffering and distress, in him was an untiring worker for its alleviation.

A lifelong and staunch Republican, he strove to keep the representatives of his party to its highest ideals; but he did not fail to criticise and condemn those whom he considered were not living up to their professions and his party's principles. He was keenly interested in the affairs of his State and held numerous positions for their direction, as legislator, educator, and trustee in charitable institutions. To his own city he gave nine years of service as a member of its school board and unlimited hours of earnest effort for the betterment of its less fortunate, as his connection with many of the social betterment organizations here bear witness. He was an untiring worker for good, with no idle moments.

In the *News* office today there is a sense of loss, not alone as that of a co-worker and friend, but of that of a kind and loving father. We miss him and shall ever hold him dear in memory.

With Allenby and Lawrence

One of the best sets of motion pictures that we have seen is that presented by Lowell Thomas with his illustrated lecture on Allenby in Palestine and Lawrence in Arabia during the Great War. After a world tour he has begun in Boston a tour of America with his lecture and pictures. They are of great educational and inspirational value. The suggestion by one enthusiastic observer that schools and churches from outlying communities would do well to organize parties to see and hear this remarkable review of remarkable exploits is a good one. Mr. Thomas is at Tremont Temple in Boston and soon goes westward.

Literary Notes

Beginning with the June issue the *North American Review* is to become a quarterly, with George Harvey as editor, his first article being entitled Calvin Coolidge. The magazine is to be enlarged by forty-eight added pages and will endeavor to meet the increasing demand for discussion of international affairs. Especial attention will also be given to national politics.

A new organization, the American Institute of Christianity, proposes to publish an *American Encyclopaedia of Christianity* in twelve large volumes, to provide information concerning all fields of Christian endeavor. In the prospectus recently issued attention is called to the widespread and increasing interest in religious matters. Newspapers formerly devoting little space to religious news now occupy columns with such material. The best magazines contain religious articles in nearly every issue, and never before were so many books published on religious themes; the list of religious books by American publishers in 1923 numbered 710 titles. It is not intended to promote controversy or propaganda in the proposed Encyclopædia but to give accurate information concerning all Christian enterprises of today. Denominational counselors, cooperating with the editors, will insure accurate treatment of denominational questions. We note among the editors and counselors the names of Professor Benjamin W. Bacon, Rev. Nehemiah Boynton, Rev. S. Parkes Cadman, Rev. Charles F. Carter and President Donald J. Cowling, representing Congregationalists.

NEWS OF THE CHURCHES

Goes to First, Columbus

On May 1, Rev. M. H. Lichliter left CENTRAL, NEWTONVILLE, MASS., after a pastorate of four and one-half years, to begin his work with historic FIRST, COLUMBUS, OHIO. Previous to his coming to Newtonville, he had served for 19 years in Methodist churches, the last three in St. Louis, Baltimore, and Cleveland, among the largest in the denomination. His father, grandfather, and great-grandfather had all been Methodist ministers. However, he longed for the larger freedom which he felt that the Congregational church could offer, and so he accepted the call to Newtonville, his first Congregational pastorate, in October, 1919.

REV. M. H. LICHLITER

With the heritage which was his, both from ancestry, training, and experience, this was a real adventure, made especially exciting and difficult because he was not only changing his denomination but was also transferring from the Middle West, his home, to the heart of New England, and from a large city church to a suburban parish. He entered upon his work in this new field with such enthusiasm and vigor that it left only one result possible.

He is a man of keen intellect, broad reading and scholarship, pleasing personality, and unusual power of forceful expression. He is definitely modern in his outlook, liberal and progressive in his spirit, and his message has been a constant stimulus to higher thinking and worthier living, giving a heartening assurance as to the eternal reality of religion and its practical value for daily living.

During these four and one-half years 260 members have been added to the church, 140 of them by profession, the benevolence contributions have nearly doubled, an expense budget which had become two-thirds larger than at the first has been raised with comparative ease, and a parsonage has been bought and maintained.

Mr. Lichliter has always been deeply interested in civic affairs and in all national and international questions, and he has been active in all movements for civic betterment wherever he has been. His unusual ability on the lecture platform has made him much sought after as a speaker for a great variety of public occasions. He has also been welcome as a visitor, officer, and speaker at many Masonic gatherings, rendering service which will long be remembered. His going is regretted by a large parish of friends and he carries with him heartiest wishes for continued success in this new field of large opportunity.

Resignation of Rev. B. A. Willmott

The resignation of Rev. Benjamin A. Willmott, for nine years minister of ELIOT, ROXBURY, MASS., was read at the Sunday morning service, April 27. About a year ago Mr. Willmott underwent a serious operation, and while he has rallied and has been preaching most effectively he has decided that it is impossible for him longer to carry the large and challenging work at Eliot Church according to the high standards which he has set for himself. The possibility of his resignation has been a matter of confidence and counsel with the board of deacons for some time. Everything in the way of an alternative that the deacons could possibly think of has been urged upon him, but his decision has become final.

His pastorate has been one of the outstanding features in Massachusetts Congregationalism. The church, which is in a district where population is rapidly changing, has grown in numbers, in financial ability, and most of all in spiritual power. A union of the Eliot and the Immanuel-Walnut Avenue Churches has been consummated under the name of the Eliot Church, and a substantial endowment has been raised. The church building is in the best of repair and everything is ready for an insured and successful future.

Mr. Willmott will supply the pulpit for a few Sundays pending arrangements for his successor. He looks forward to a period of complete rest before undertaking any regular

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DISTINGUISHED MEMBERS OF FIRST CHURCH, WASHINGTON, ON EASTER MORNING

President Coolidge and Mrs. Coolidge (at right) leaving their church after the Easter services. Secretary of the Navy Curtis Dwight Wilbur and Mrs. Wilbur (at left) are also members of First Church, where Secretary Wilbur was recently elected a deacon. Rev. Jason Noble Pierce is pastor of the church.

MEMBERS OF THE SUNDAY SCHOOL AT CORAL GABLES, FLORIDA

Standing in front of the church and parish house. Rev. Luman H. Royce, D. D., is the organizer of this work and now serves as stated supply.

service. Owing to the stern necessity of the case the church will undoubtedly accept his resignation, but with a keenness of regret that is too deep for words. Seldom, if ever, have there been more complete joy, accord, and devotion between pastor and people of a great metropolitan church. F. D. P.

A Southern Outpost

Congregationalism in Miami, Fla., has had a great impetus given to it during the past few months. The outstanding event was the coming of Dr. L. H. Royce to take up active work in developing the new church at CORAL GABLES, a suburb of Miami. Dr. Royce has been greatly aided by George A. Merrick, owner and promoter of the development. Mr. Merrick is the son of a Congregational minister who pioneered the church at Coconut Grove 25 years ago.

The new church is unique in that it is meeting in a specially constructed house where the pastor-in-charge also lives. Dr. Royce has gathered about him about 100 representative men and women who have joined the church as charter members. The first great meeting was held Sunday, Feb. 17, at which time 56 were received into membership, 12 of whom were men. Twenty-seven of this number joined the church on confession. At the Communion service deacons from the sister churches at Miami Beach, Arch Creek, Coconut Grove, and Miami assisted the pastor. The Sunday school is already flourishing, with 81 members enrolled, and in the near future a regular pastor will be placed in the field. This is the only church in this new development and it functions as a Community church.

Dr. Royce has been able to secure for the building of a modern edifice more than $50,000 toward a total of $150,000 which the church will cost when actually completed. The accompanying picture shows the present building and the group of people present on the day of organization.

Since Dr. Royce came to Coral Gables some of the other denominational leaders have been here also. Dr. Rockwell Harmon Potter, our National Moderator, came for the 17th and 18th of February, speaking Sunday morning, the 17th, at Palm Beach to a great audience in the Poincianna Chapel. In the evening he attended vespers at Plymouth Church, Coconut Grove, and preached a sermon Sunday evening in the First Church, Miami. On Monday evening he was honored by the Congregational Club at a banquet in First Church. On these same days Dr. J. Percival Huget, of Tompkins Avenue Church, Brooklyn, visited this region. Sunday morning found him in the pulpit at Miami Beach, speaking to a crowded church, and on Monday evening he shared the honors of the club with Dr. Potter.

It was rather unusual to have so many of the denominational leaders here at the same time. The board of directors of the State Conference met on the 19th and had the National Moderator present for counsel. Dr. Royce, and Dr. L. H. Keller, superintendent of the Southeast District, also acting as superintendent of Florida, were here and their presence was a great inspiration. The business of the board had to do with plans for large advancement of the Florida Conference program.

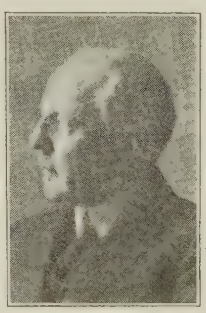
It would seem natural to think that the denomination had been well represented but no sooner had these brethren left than Dr. Henry Churchill King, president of Oberlin College, and his assistant, Mr. W. F. Bohn, came upon the scene and with them, though not in their team, came Dr. J. K. Browne, representing the American Board. Dr. King preached in the Miami Beach Church and Dr. Browne at First, and also at the Beach.

In addition to this array of talent Prof. William Lyon Phelps, of Yale, gave two splendid addresses at the Miami Beach Church, drawing the largest audiences up to that time that had ever assembled in that church. Perhaps this is enough to indicate the renewed activity of our churches in this region. Each one of our visitors was favorably impressed by the great development down at this end of the state and they returned North convinced that the denomination is entirely justified in expending time and money in making Congregationalism count for God and humanity here. Thousands of people spend their winters here and vast numbers of them are interested in the progress of our churches.

There are five Congregational churches in Miami and vicinity, located at Miami, Coconut Grove, Arch Creek, Coral Gables, and Miami Beach. They make up the membership of the Club and though they are all young organizations with small memberships they are vigorous and growing rapidly. The church at Coconut Grove is the oldest organization, having been started 25 years ago. ELISHA A. KING.

Goes to New Field

Rev. A. S. Henderson, who has just entered upon his duties as pastor of LEAVENWORTH, KAN., served St. Anthony Park Church, St. Paul, six years. He has during this period made a reputation in Minnesota as a modern thinker and an outstanding preacher. He has also done a remarkable work in religious education. The church has grown greatly in numbers and has added to its powers of leadership. A debt of $7,500 on the church building has been paid, $1,000 spent in repairs, an $8,000 parsonage bought and the price wholly underwritten, and the benevolences are nearly three times as great as when Dr. Henderson came. In this work Mrs. Henderson has been a strong helper and has given special leadership in music and religious education.



REV. A. S. HENDERSON

Dr. Henderson is not a stranger to Kansas, as this is his third pastorate in that state.

He served there for eight years following 1894 and then was called to First Church in 1911 and served for seven years. The church at Leavenworth is not large, but is influential and is practically the only church in a city of 20,000 which holds steadily to the modern viewpoint. It is the church from which Brewer and Sherwood Eddy came and also their uncle, Justice David Brewer. The building is well located and the future of the church seems assured for a long time to come under the leadership of Dr. Henderson.

A Young People's Communion

I have often felt that our young people did not get the full benefit of Communion, being lost in the number of older people. Two years ago I invited the young people to a special Communion of their own during Passion Week.

A special printed invitation was sent out to all the young unmarried members of the church, about 100 of them. Over 80 responded. We appointed four young men and four young women to act as deacons. We all gathered in the large Sunday school room. I had the opportunity to explain very definitely what Communion meant; and to throw upon them the responsibility for their part in the work of the church.

The meeting was very solemn and very earnest. The young people took their part with the utmost decorum. We never had among old or young a more serious service.

The young people who were being received at the Easter time received their first Communion.

All realized as never before both the number and strength and responsibility of the younger group in the church.

In this age of the "group" idea this introduces one of the possible workings of that idea.

This year we repeated the service with increased attendance and interest.

Pilgrim Church, F. T. ROUSE.
Worcester, Mass.

When Sunday Comes

By John Andrew Holmes

One member in every three is at length dropped from the roll, years after his removal to a new locality, because of his failure to apply for a church letter. Three removes are as bad as a fire!

Series of Sermons

Dr. W. T. McElveen, PLYMOUTH, ST. PAUL, MINN., is giving a series of Wednesday evening lectures on "Our Bible in the Making," with these sub-titles: "The Lost Books of the Bible"; "The Bible that Existed Before Our Bible"; "The Apocryphal Books"; "How the Books of Our Bible Were Selected."

Seven Sunday morning sermons by Dr. F. H. Fox, of PARK, OKLAHOMA CITY, OKLA., are proving helpful. The subjects are: "What Do We Know About God?," "What Did Christ Claim for Himself?," "Does Every Man Bear the Image of God?," "What Shall We Think About Evil?," "What Is the Coming of the Son of Man?," and "What is Eternal Living?"

Rev. G. E. Atkinson, CERES, CAL., is giving on Sunday mornings a series of "Character Interpretations," the list having been chosen by his congregation by vote. "Nehemiah, the Master Builder"; "Isaiah, the Statesman-Prophet"; "Jeremiah, the Prophet of Courage"; "Stephen, the Crowned Martyr"; "Samuel, whom God Could Help"; "The Optimism of Jesus"; "The Firmness of Jesus"; "The Reasonableness of Jesus"; "The Patience of Jesus"; "The Kingliness of Jesus"; "John, the Baptist, the Greatest Man Who Ever Took Second Place"; "Gideon, who Held Fast"; "Ruth, the Faithful Gleaner"; "Timothy, a Good Minister"; "Luke, the Beloved Physician."

From East to West

MAINE

Splendid Addition to Augusta's Membership

The Easter morning service at SOUTH PARISH, AUGUSTA, was a fitting climax to the services of Holy Week. The largest audience in years gathered to listen to the inspiring music and the uplifting message of the minister, Rev. A. T. McWhorter. The outstanding feature of this service was the reception of 34 members, 28 by confession. Those received included married couples, one family—mother, father, and son—young men and women, and younger boys and girls from the church school. Sixteen received baptism. Illness prevented several others from being received at this service. The pastor had conducted a class of instruction for the younger candidates. A large company attended the Communion service which followed.

In addition to the regular offering, a special Easter offering of $500 was received in various amounts, to be applied to the cost of extensive repairs made to the church plant. Increased activity and interest are manifest in the church school, with record attendance which accounts in no small measure for the additions to church membership. An Easter vesper service was held at half past four o'clock with a fine attendance.

NEW HAMPSHIRE

World-Wide Week-End at Manchester

The week end of April 6 was observed as "World-Wide Week-End" by FIRST, FRANKLIN ST., and MAIN ST., MANCHESTER. Rev. D. Brewer Eddy of Boston, Rev. Earle H. Ballou of Peking, China, and Rev. L. Curtis of India were the speakers engaged. At the morning service the pulpits of First, Franklin St., and Main St. were occupied by visiting speakers. At a special afternoon service at 4.30 at Franklin St., the three speakers took part, and in the evening Dr. Eddy gave his lecture with slides at First, on "Over the Yellow River to Western China." There was excellent music at all services. The campaign was given extensive newspaper advertising, featuring such slogans as "A Great Day for Congregationalism," "A Challenge to Our Congregational Loyalty," etc. The pastors of First, Franklin St., and Main St. are Rev. Stoddard Lane, Rev. J. M. Phillips, and Rev. C. E. Beals, respectively.

Minister's Wife Appreciated

Sometimes the quiet but effective services of a minister's wife passes unnoticed until her co-workers awake and find her gone beyond the reach of kind words and generous reward. MEREDITH does not believe in waiting, however. When recently the pastor, Rev. O. J. Guptill, was called to join the forces of the State Conference at Concord, he was remembered with generous tributes and testimonials, but Mrs. Guptill was the recipient of even more. Each of the auxiliary societies brought their gifts of value or gold, and from all sides came generous appreciation of her estimable qualities and contribution to the work of the parish. She has been a leader in the work for

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religious education, for missionary training and education in missionary giving, and in fact has not been wanting in any department of the work of the church. She has done all without slighting a single home duty, with a large house to care for and a considerable family, and often in poor health.

New Parsonage at Hampstead

FIRST, HAMPSTEAD, Rev. H. W. Collins, pastor, is one of the oldest church organizations in the state. During the past year the church has purchased a $6,000 parsonage, and different organizations are working with fine spirit to pay for the splendid property. A branch of the Camp Fire Girls, and a group of Boy Scouts have been organized, and are doing good work. Reports submitted at the recent annual meeting showed the best record for several years.

Teacher Training at Milford

After the other churches of the community had failed to organize a teachers' training course because of the expense involved, the MILFORD Congregational Church, under the leadership of Rev. G. H. Lane, pastor, put over a six weeks' course, with a strong faculty. It was a distinct success and the other Protestant churches then either dropped their prayer meetings or changed their meeting to another night to take advantage of the course.

VERMONT

Ordained and Installed at North Troy

Duncan Livingstone, a student at the Congregational College at Montreal, who has accepted a unanimous call to become pastor of NORTH TROY, was recently ordained and installed at that place. The church has been without a pastor since the former pastor, Rev. E. V. Young, resigned to accept a call to Center, St. Johnsbury. Mr. Livingstone has just graduated from college, but has supplied the church for several weeks.

At the services the sermon was preached by Rev. W. F. Frazier, secretary of the State Conference, the prayer of ordination and installation was offered by Rev. J. B. Sargent of Richmond, state financial secretary. Rev. J. J. Hutchinson of Barton was moderator and Rev. F. E. Davison of Newport, scribe. The charge to the candidate was given by Dr. D. L. Ritchie of the Congregational College of Montreal. Mr. Livingstone comes to this church from the Presbyterian denomination, but will identify himself with the Congregational body. The North Troy Church is one of the important churches near the border, and holds a strategic position among the Vermont churches.

Conference to Be at Woodstock

The Vermont Conference meets in Woodstock, May 13-15. It is a program of splendid speakers. Tuesday night Dr. S. K. Tompkins speaks. Wednesday afternoon Mrs. Lucius Thayer, Jerome Davis, and Philip Cabot give addresses. Wednesday evening Prof. B. W. Bacon and Brewer Eddy will be heard. Thursday morning Rev. E. L. Shaver and Dr. O. A. Petty are part of the program. Rev. Raymond Calkins is the conference chaplain. Delegations are planning to come from near-by towns for the Tuesday sessions, and the Woodstock Church welcomes all guests both from within and outside the state. Programs will be sent if requested of Rev. Herbert H. Hines of Woodstock.

MASSACHUSETTS

Miss Lorna G. Townsend at Second, Dorchester

The pulpit of SECOND, DORCHESTER, was occupied Sunday morning, April 27, by Miss Lorna G. Townsend, missionary of the Congregational Home Missionary Society, in Evarts, Ky., who spoke of the work done in the Kentucky mountains through the Congregational Church and Community House in Evarts. Miss Townsend, a member of Second Church, entered the field of Christian service from the business world two years ago, interested by the appeal of the first Young People's Institute held at Second Church. There are now four others on the Service Flag of the church and other young people are planning to enter the mission field.

Second received 74 members on Easter Sunday, 45 coming by profession.

Rev. E. E. Aiken, Jr., director of religious education and six members of the church school staff attended the Religious Education Association Convention at Providence recently.

Two Gifts for Pilgrim, Dorchester

PILGRIM, DORCHESTER, Rev. C. W. Dunham, pastor, has recently received two gifts: one of $500 from the estate of Mrs. Susan M. Frost, to be known as the Pilgrim Fund for Religious Education, the income of which is to be used annually by the Sunday school, especially for sending delegates to the Northfield Summer Conference; the other is a conditional gift fund of $1,000 from Miss Alice T. Neal, to be applied at the present time to the Par-

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sonage Fund of the church. When the Parsonage Fund shall have been completed, $500 of the amount is to be transferred to the Deacons' Fund, the income of which will be used for the purpose of that fund.

Visiting Ministers at Randolph

The ministers from other parishes bringing special messages to RANDOLPH during Holy Week were Rev. Messrs. S. K. Tompkins, Central, Boston; E. H. Gibson, First, Brockton; E. I. Lindh, Bethany, Quincy; H. F. Holton, Porter, Brockton. Rev. M. O. Baltzer is pastor.

Simonds Memorial Concerts at Fitchburg

The 12th season of the Simonds Memorial Concerts ended with the program given Sunday, March 30, at CALVINISTIC, FITCHBURG. A series of Simonds Sunday Concerts was established by Mr. Daniel Simonds shortly before his death and has since that time been continued by Mrs. Simonds and known as the Simonds Memorial Concerts. They are given on Sunday afternoon at four o'clock for one hour during the months of January, February, and March. The concerts, all of which are exceedingly interesting, are open to the general public, and the church is filled to overflowing on practically every occasion.

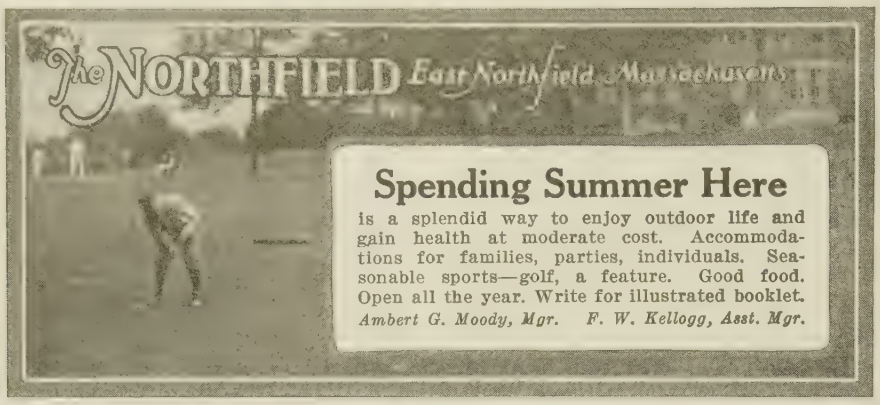
CONNECTICUT

Easter Accessions at Wauregan

There were five additions to the membership of WAUREGAN on Easter Sunday morning, four on confession and one by letter. They were received at one of the most largely attended services, not a union service, in the history of the church. The surrounding population is largely Roman Catholic. The present pastor, Rev. William Fryling, has been on the field nearly seven years.

A Fine Group of Young People at Simsbury

The Easter services of SIMSBURY, REV. DAVID JACK, pastor, this year were of marked interest, in that 20 new members were received into the corporate fellowship of the church. Of these 19 were on confession; 15 had studied in the pastor's Lenten class, of whom six were baptized, all 15 being of high school age. Four of the adults were fathers and mothers of young people joining, or who had previously united: the fifth a young man who had served in the aviation corps during the World War; and had not sickness intervened, at the last moment, one other of high school age, voted into the church the previous week, would have made 16 young men and women, eight of each, between the ages of 14 and 18. Members of the young men's Bible class acted as ushers in the morning. The choir, under the leadership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Classified Columns

Advertisements under these headings cost four cents per word each insertion, including initials and address, minimum cost 60 cents per insertion. Keyed ads. (care *Congregationalist*, Boston,) cost 15 cents additional.

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CAMPS AND VACATION PLACES

The Heights House, Lunenberg, Vt., not far from the White Mountains. We are entering upon our sixteenth successful season for summer guests. Freedom from hay fever brings many here year after year. All modern conveniences—farm products. Booklet. A. J. Newman, Prop.

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Cold Spring Farm invites you to spend a restful summer amid beautiful mountain scenery. Home cooking, large, airy rooms. Mrs. N. G. Stevens, Pittsford, Vt.

For rent, low rate, month of June, to American family with or without children, seven-room cottage at Manomet, Mass. Modern conveniences; excellent neighborhood, good bathing. Address "R. R.," *Congregationalist.*

Wanted—Furnished cottage of six or seven rooms on Cape Cod from July 15 to September 1 for $250. Address Box 308, Akron, Ohio.

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Rev. Howard C. Lynch, pastor of First Congregational Church, Rock Springs, Wyoming, is seeking a pulpit to supply during the month of August. Liberal preaching. Write for further particulars.

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Christian married man, thirty years old, graduate of Oberlin College, with farming, clerical, newspaper, administrative, and teaching experience, desires secretarial, community settlement, teaching or tutoring position. Especially talented and largely experienced in secretarial work. Available immediately. Salary, $2,000. Best of references. Paul A. Wilson, 1212 Middle Ave., Elyria, Ohio.

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Be successful in business, social and spiritual life. Send $1.00. Refund if not satisfied. Chas. L. Burke, M.D., 510 Chambers Bldg., Kansas City, Mo.

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Cut This Advertisement Out and send it to Elizabeth Merriam, Beech St., Framingham, Mass. You will receive free John's Gospel, with map and method of interesting others in Bible reading. Tested fourteen years. *It works.*

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Address George W. Smith, Secretary, Northfield, Mass.

MARBLEHEAD, MASS.
THE LESLIE
A quiet, cosy little House by the sea. Opens June 28th. Private baths. Descriptive booklet. 20th season.

of W. W. Chandler, organist, did good service; and the pastor preached on "The Easter-Tide Gospel." In the evening the choirs of the two Protestant churches put on a fine musical program, and the pastor of the neighbor church, Rev. W. D. Tuckey, preached the sermon.

NEW YORK

Lenten Events at West Bloomfield

During Lent the minister of WEST BLOOMFIELD, Dr. C. F. Allen, spoke at the morning services upon "The Sayings of the Cross." A Lenten class was conducted and 16 united with the church on Easter.

OHIO

Nearly Three Hundred Additions This Year

On Easter Sunday FIRST, CANTON, received 184 members into the church, 160 on confession. This addition to membership makes 289 since Jan. 1, 1924. Four years ago First had a $110,000 debt but it has dwindled until at present it is $18,000.

Pastor *Emeritus* Improving After Illness

TWINSBURG received 11 into church membership on Easter Sunday. The pastor *emeritus*, Rev. R. T. Cross, and his wife spent the winter in Florida. On March 2 he had a paralytic stroke but recovered sufficiently to return home about the last of April, where he is still improving.

PENNSYLVANIA

Union Good Friday Service at Scranton

The house of worship of PLYMOUTH, SCRANTON, Rev. Kyle Booth, pastor, was the meeting place of 11 churches for the Good Friday service from 12 to 3 o'clock. The pastors of the churches spoke briefly on the seven last words, and the large congregation was greatly helped by the spirit of worship that was maintained.

On Friday evening the Plymouth congregation assembled for the sacrament of the Lord's Supper and 17 were admitted to membership on confession. Seven of them were baptized. At the Easter service on Sunday nine infants were baptized. The large chorus choir of 40 voices rendered an Easter cantata at 4.30 o'clock on Sunday afternoon to a congregation that filled the church. A crowded church at two services on Good Friday and two on Easter, with heavy rains during each service, shows the spirit that prevails at this large church.

ILLINOIS

Evening Services at Warren Ave., Chicago

Rev. W. H. North of WARREN AVE., CHICAGO, had for the theme of his Lenten Sunday evening talks "The Gospel in Familiar Texts," with these sub-titles:

Religious Camouflage. "Do not your righteousness before men to be seen of them."

The Persistent Christ. "Behold, I stand at the door and knock."

Saved or Lost. "He shall save His people from their sins."

There's a Reason. "I pray thee have me excused."

The End of the World. "Heaven and earth shall pass away."

The Greatest Thing in the World. "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life."

MICHIGAN

Week-Day Church School at Polish, Detroit

The church school of POLISH, DETROIT, is in session every Wednesday and Friday from four to six P.M. The children are taught Bible stories and are instructed in singing and the Polish language. The present enrollment is 75; average attendance, 41. The pastor, Rev. J. H. Woynarowski, also has a Communion class of 11 boys and girls. A men's club has been organized under the name of "Polish Congregational Club," with 13 members as a beginning.

NEBRASKA

Father and Son Banquet at Hemingford

HEMINGFORD, Rev. H. W. Cox, pastor, is enthusiastic over a Father and Son banquet recently held. There were 70 present. The outstanding feature of the evening was an illustrated address by Dr. J. T. Weyrens, a young and popular surgeon of Alliance. The pastor says of him:

He is skillful in surgery, but his life is also given for the uplift of mankind. He gave a very plain talk on the social relations and the propagation of life, also the dangerous results from immoral habits. He won the boys' confidence and made them feel that he was imparting to them a secret intended primarily for them. He made it so simple, yet so sacred, that the boys went away feeling that they had been led into a wonderful secret by a most wonderful man.

MISSOURI

To Be Director of Religious Education

PILGRIM, ST. LOUIS, has called Rev. H. H. Hubbell as director of religious education. He assumed his new duties May 1. Mr. Hubbell for 12 years has occupied a similar position in the Lafayette Ave. Presbyterian Church of Buffalo, N. Y., a church of 1,700 members. He has the master's degree conferred by the Teacher's College of Columbia University and was for some years a high school teacher. Rev. R. H. Stafford is pastor of Pilgrim.

TEXAS

Fort Worth Evening Services Well Attended

Evening services at FORT WORTH average in attendance larger than the morning. Rev. S. T. McKinney, the pastor, reports 131 services in three months. Nine adults have been received into membership. A spirit of optimism and goodwill prevails, and the outlook is most hopeful.

SOUTH DAKOTA

State Makes Steady Gain in Membership

Evidence of the fact that South Dakota pastors have been alert to opportunities of stressing the evangelistic note is found in the fact that for 11 consecutive years the state has had net gains. In the past ten years the lowest net gain has been 298, while the highest was 804.

No Tipping back of the Head.
Can be sterilized in bulk without breakage. No wiping or polishing.

LePage Cup Co., November 14, 1923.
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I have had the LePage Individual Communion Cup Service in three large churches, namely, Central Church, Wilkes-Barre, Pa., Calvary Church, Philadelphia, and now First Church, Los Angeles, Cal.

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The Folding Tables are the only kind for large churches, and Round Wooden Trays for small churches.—*Rev. Dr. E. E. Helms, pastor First M. E. Church, Los Angeles, Cal., U. S. A.*

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The membership of the state has now reached 15,010. The net gain for the past year was 631. This is the second best record in that state. In ten years the net gain has been 4,734, or 46 per cent.

Screen Service at First, Yankton

FIRST, YANKTON, recently installed a moving picture machine and is presenting a most effective screen service. The pastor, Rev. H. H. Lindeman, is determined to make these services of a real spiritual nature. He says, "Just as the church has gradually appropriated the organ, piano, the violin, the drama, the stereopticon, and put them into subjection to the will of God, so now rapidly the motion picture is being redeemed and consecrated to these same lofty ends."

CALIFORNIA

Dr. Larkin Leaves North, Berkeley

Dr. R. B. Larkin has resigned from the pastorate of NORTH, BERKELEY, and will go to the southern part of the state. The illness of his father makes it necessary for him to move to Mount Lowe to relieve the latter of the responsibility of the directorship of Mount Lowe Observatory.

During the six and one-half years in Berkeley, Dr. Larkin has been a leader of unquestioned spirituality. Being fond of children he has been especially successful in working with the Sunday school and Boy Scouts, many of whom have united with the church. He has given himself liberally to civic affairs and his going will leave a void in the community as well as in North Church.

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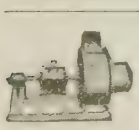
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Church and Ministerial Record

Calls

HOPE, ARTHUR, Hadley, Mass., to Suffield, Ct. Accepts to begin May 17.

JONES, VINCENT, Federated, Patterson, Cal., to Olivet, Oakland. At work.

PEATFIELD, E. H., Minneapolis, Minn., to Newell, Ia.

Resignations

EBBETT, R. V., (M. E.), Federated, Brookline, N. H.

FROST, MISS E. G., assistant, Alstead and Langdon Larger Parish, N. H.

HILLIS, N. D., Plymouth, Brooklyn, N. Y.

KIDDER, JOSIAH, Glenview, Fedora, S. D.

NOYES, F. I., Townsend, Mass.

RICHTER, CHARLES, Wing, N. D. Effective May 1.

WHITMAN, N. W., Milton, N. H. Effective May 25.

Ordination

CLARK, R. W., *o.*, Clear Lake, Ia., April 22. Sermon by Rev. G. B. Wilder; other parts by Rev. Messrs. A. F. Newell, W. J. Suckow, and P. A. Johnson.

Easter Accessions

	Conf.	*Total*
CALIFORNIA		
Long Beach	38	86
Riverside, First	18	48
CONNECTICUT		
Bridgeport, United	53	93
Norwich, First	47	63
Waterbury, Third		15
ILLINOIS		
La Grange, First	46	72
Oak Park, Pilgrim	35	64
Richmond	4	4
Stillman Valley	10	12
IOWA		
Farragut	15	19
MAINE		
Ashland		17
Brewer, First	16	17
Brownville		9
Castine		3
East Millinocket		11
Fort Fairfield		29
Hampden		4
Masardis		11
Norway, First		27
Portage		6
Portland, North Deering		13
St. Lawrence		30
State St.		55
Stevens Ave.		5
West		24
Williston		4
Woodfords		58
Veazie		9
MASSACHUSETTS		
Athol	24	33
Easton, Evangelical		42
Framingham, Grace	49	65
Newton, First	15	29
Springfield, North		9
Stoughton, First	24	31
Wenham	23	26
Woburn, First	20	31
MICHIGAN		
Charlotte		15
Grand Ledge, First	7	11
Greenville	32	40
MINNESOTA		
Duluth, Pilgrim	35	58
St. Paul, Plymouth	8	19
MISSOURI		
St. Louis, Pilgrim	18	44
NEW HAMPSHIRE		
Milford	4	10
Peterboro, Union	3	3
Plymouth	9	14
NEW YORK		
Brooklyn, Flatbush	61	108
Crown Point, First	18	21
Mount Vernon, First	22	60
North Collins, First	8	8
West Bloomfield	16	16
OHIO		
Canton, First	160	184
Toledo, First	17	30
Twinsburg		11
SOUTH DAKOTA		
Dupree	13	22
Eagle Butte		9
Mobridge	18	25
Rapid City	9	10
TENNESSEE		
Deer Lodge		3
WISCONSIN		
Genoa Junction	2	8

Personals

CADMAN, DR. S. P., pastor of Central, Brooklyn, N. Y., has just accomplished a significant and widely influential ministry in St. Louis, Mo. He came under the auspices of the Church Federation of St. Louis, and spoke for a week at noon meetings in the Orpheum Theater and at the evening services in the Second Baptist Church. Both of these great auditoriums were crowded to capacity for every address. The masterly style, vigorous vocabulary, profound learning, and uncompromising insight of Dr. Cadman have made an impression upon the community unprecedented in the history of St. Louis Protestantism. His ministry is generally felt by clergy and laity alike to mark a turning point in the development of an evangelical community consciousness.

DOIDGE, REV. WILLIAM, First, Passaic, N. J., on April 6, closed the tenth year of his pastorate. On the Saturday night preceding the Sunday, the president of the board of trustees called on Mr. and Mrs. Doidge and presented them with a purse of gold as a token of esteem and affection on behalf of the congregation. The church was crowded for the morning service and in the evening the Masonic bodies attended in a body. Mr. Doidge has just been appointed a Grand Chaplain of the Grand Lodge of Masons of New Jersey. He was also nominated for District Governor of the 36th Rotary District by his own club, of which he is president. On Easter Sunday 38 persons were received into the church, 21 on confession. The church has recently been renovated at a cost of $27,000 and the outlook is most promising.

DREW, REV. E. P., pastor of Auburndale, Newton, Mass., will supply the Tacket Street Church, Ipswich, England, one of the most influential Congregational churches in that country, the five Sundays in August. He was temporarily in charge of that church in the autumn of 1918 until the signing of the armistice. Dr. Drew will spend July, also, in England, supplying other churches.

GARFIELD, REV. and MRS. E. C., Lebanon, N. H., were tendered a reception on the return from

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BLYMYER CHURCH BELLS.
UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

their marriage at Fall River, Mass., by the ladies' aid society of Lebanon. The pastor and his wife were assisted in receiving by several of the older members of the church, and were introduced by members of the standing committee. The affair was held in the chapel, which was turned into a homelike living room. There was an entertaining musical program and refreshments were served.

WALTON, REV. A. G., First, Stamford, Ct., has been presented with a cash gift of $1,250 from his church, to be used in any way he sees fit toward the new home which he has just built. Mr. Walton has recently completed his seventh year at Stamford. The gift was composed of individual contributions and contributions by the ladies' aid society and men's club of the church. With the gift was sent a letter of appreciation for the faithful service and increasing inspiration rendered during the year.

Deaths

Death notices and obituaries are inserted at a cost of fifteen cents per count line. Minimum charge, sixty cents. Lines average seven words each. Address Obituary Department, The Congregationalist, 14 Beacon St., Boston.

VIVIAN—Mrs. Sarah U. Vivian passed away at her home in New York City on April 5, aged 75 years. She was an honored member of Broadway Presbyterian Church, and a lifelong reader of *The Congregationalist.*

MRS. CAROLINE M. CLEMENT

The Franklin, N. H., Village Congregational Church parted with its oldest member when, on April 16, 1924, Mrs. Caroline M. Clement, widow of J. W. Byron Clement, passed to her reward. Born in Brunswick, Me., in 1832, she moved to Franklin at the time of her marriage in 1852, from which time her interest in the Village Church was deep and abiding, expressing itself especially in many years of faithful and efficient ministry in the choir. During the recent years of her confinement to the house she was constantly solicitous for the welfare of her church, being particularly anxious to send her flowers to decorate the sanctuary. A few years ago the missionary society of the Village Church made her a life member of the Woman's Board of Missions. Though over 90 years of age, she retained a youthful spirit and a perennial freshness of the soul which shone from her frail body like the beauty and the sweetness of the early flowers of spring. Her reading of the latest books kept her in touch with the development of present day religious thought, which she sympathetically followed. She stored her mind with many choice bits, especially of favorite hymns, learning within the past few years Washington Gladden's hymn, "O Master, let me walk with thee," and Adelaide Procter's "I do not ask, O Lord, that life may be a pleasant road," the last line of which reads, "Lead me, O Lord, till perfect day shall shine, through peace to light." That prayer has been answered, and for her the light of the perfect day now shines, as she takes up the glad tasks of the homeland.

Mrs. Clement is survived by a daughter, Mary Elizabeth Clement, who lived at home; and a son, James P. Clement of New Bedford, Mass.; and by two grandchildren, Ralph Byron Clement of Dayton, O., and Ruth Elizabeth Clement of Cambridge, Mass. There are also three small great-granddaughters, children of Ralph B. Clement. Funeral rites were conducted at the home on Saturday afternoon, April 19, 1924, by her pastor, Rev. Stanley C. Sherman, and by her former pastor, Rev. J. Henry Bliss. Two nieces, Fanny S. Swain and Harriet W. Stone of New Canaan, Ct., and a nephew, William E. Stone and his wife of Brockton, Mass., were present.

S. C. S.

REV. FRED T. KNIGHT

Rev. Fred T. Knight, who died at Melrose Highlands, Mass., April 14, had served Congregational churches at Stamford, Ct., Durham, N. H., Northbridge and Harwich, Mass. In 1897 he organized the Park and Downs Church at Wollaston—now Union—which has grown to a membership of more than 600. Mr. Knight was a graduate of Harvard College and Hartford Seminary. For eight years he practised law and owing to illness, which prevented continuance in the ministry, he had returned to that profession with an office in Boston. After a year he became incapacitated. He was a member of the Thayer Law Club of Harvard Law School, from which he was graduated in 1884.

Our Manly Ministry

By William E. Barton

I was attending one of our state conferences. No matter which one it was, for I think it might have been any one of several such meetings. On one evening the ministers dined together, with no laymen present. Dinner was served for them in the basement of a neighboring church other than that in which the conference as a body was at dinner. It was designed thus to get in an address to the ministers before the regular evening program at eight o'clock.

It was a warm, spring evening, and the basement where we were assembled was low and close. Soon after we sat down, some one proposed that the men remove their coats. Practically all of them did so. A few older men retained their coats; I, who am of the young men, kept mine on, as I had certain official duties, and thought it would be better, or at least that I should feel more comfortable, if I addressed them with my coat on. But most of them stripped off their coats, and not many of them were wearing vests.

They were all belted. There was hardly a pair of suspenders visible. Those who wore suspenders perhaps were the ones who kept on their coats. There sat at table in front of me the Congregational ministers of that state, stripped to shirt and trousers.

I do not think a baseball, thrown anywhere into that room, would have been likely to touch the floor. It would have been possible to select twenty-two of those men, to call them outside and toss them a football and have seen a very pretty game; and I think it possible that out of the number that were left, there could have been found eighteen others who would have put up a good baseball play.

It was a clean, solid, well set-up lot of men. They were athletic. They were in good training for almost anything that called for energy and courage and sustained effort. I looked at them and was proud of them. They were not an anemic, consumptive lot, a crowd of men negatively good because they had never had health enough to be bad. They were manly men.

I have been for many years chairman of the Advisory Board of Chicago Association. This is the largest association in our denomination. I presume that it examines more men for licensure than any other association in our communion. I presume, also, that no man has been chairman of an examining board longer than I, or has presided at the examination and licensure of more candidates for the ministry. If there are any others who have seen as many young men on their way to the pulpit, there certainly are not many.

I have noted a distinct improvement in the last twenty years. The men who come to us for licensure in Chicago average higher intellectually and in their educational equipment than they did twenty or even ten years ago. Not only so, but they are more earnest and better prepared to preach.

These are heartening facts, and they ought to be known. There is a common impression that our young people are less religious than they used to be, and that our colleges are not sending their best men into the ministry. My own conviction is that the group of college students now planning to enter the ministry is of better grade, and I think it is somewhat larger, than it was.

It is not so very long ago that young men in college felt that the ministry offered them less than a man's job. They were willing to go into Y. M. C. A. work or as medical missionaries to foreign lands, but they were

(*Continued on page* 607)

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inclined to leave to the weaker brothers the work in the home field. About twenty years ago I was moderator of a council that ordained three men in one service. The best two were for foreign missionary work, and the weakest in every way was for the home field. It set me to thinking that we had not done our duty in magnifying the heroic elements in the pastorate. We had been permitting it to be assumed that an ordinary degree of consecration would suffice to put a man into the home ministry, and that the place for a man of heroism and ideals was the foreign field. Now God forbid that I should speak otherwise than with admiration of the spirit of the young men and women who are going into the foreign field. There is one part of the annual meeting of the American Board which I never observe with dry eyes, and that is the part where the young men and women are introduced just before they sail to their fields. Not even the sight of the veteran missionaries who have faced danger and privation for Christ's sake stirs me so deeply. We are not sending too good men abroad; we ought never to send any but good men abroad. But we cannot afford to hand the home work over to weaklings.

The Church has done much to disparage its ministry. The Christian home has done little to encourage its sons to enter the ministry. We have sinned grievously in this particular. But in spite of it all, I think I cannot be mistaken when I say that the men who are entering the ministry today are stronger, clearer-visioned and more manly men than those who were entering the ministry twenty or even ten years ago.

It does me good to see the young manhood now in our pulpit. I wish we were training up greater preachers; I do not see how the complicated program of the modern church is going to permit its ministry to prepare sermons. I wish the young men in our ministry were everything that they are that is good, and had, beside, all good qualities which any of them lack. But as I go to and fro in the land, and meet ministers singly and in groups, I have a heartened feeling and conviction. Our churches have a manly, honest, earnest and consecrated ministry. And it is growing more so.

Parables of Safed the Sage

(*Continued from page* 568)

own interest in life all that hath human interest. But, Lord, this Proposition is a Little Too Big for me, and now and then I feel as Doctor Martin Luther felt when he spake unto the Sainted Philip Melancthon, saying, Philip, for this day we will leave the Governance of the Universe with God, and thou and I will Go Fishing. And I think of the sins and sorrows of human life, and say, Lord, I will bear on my sympathies all that one Human Heart can stand up under, and continue the March Around Jericho, but I can't help the Burglars, and Amen.

Events To Come

CONNECTICUT YOUNG PEOPLE'S CONFERENCE, Connecticut Agricultural College, Storrs, Ct., June 27-July 7.

UNION MATERNAL ASSOCIATION, 63d annual meeting, Wakefield, Mass., May 22, 11 A.M. and 2 P.M.

NORTHERN NEW ENGLAND SCHOOL OF RELIGIOUS EDUCATION, University of New Hampshire, Durham, N. H., July 14-21.

State Conferences

ARIZONA AND NEW MEXICO, El Paso, Texas, May 9-11.

CALIFORNIA (Southern), San Diego, May 12-14.

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The Congregationalist

Continuing
The Recorder and *The Advance*

May 8, 1924

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ANNUAL MEETING

American Congregational Association

The annual meeting of the American Congregational Association, will be held in Room 500, Congregational House, Boston, on Monday, May 26, 1924, at 12 o'clock noon, to hear and act on the reports of the officers and committees, to elect officers for the ensuing year and to transact any other business that may legally come before it.

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*The Pilgrim Elementary Teacher

is a monthly magazine devoted to the religious education of children under twelve years of age. Yearly subscription rate, $1.00. Single copies, 10 cents each. We would suggest that you place your order immediately so that you may have the benefit of the Daily Vacation Church School Program Material featured in the June, July and August issues.

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